CATHOLIC ACTION

Vol. XXII, No. 9 SEPTEMBER, 1940

Contribution of Catholic Education to the Preservation of Democratic Ideals

"THE contribution of Catholic schools to the security of our nation and to the preservation of democratic ideals has been constantly and sincerely emphasized by those whose sacrifices made these schools available.

". . . THE cross of Christ on their walls; the consecrated renunciation of their teachers; the lessons, by word and example, of unselfish charity and loyalty to the way, the truth and the life of Jesus; all lent to their thorough curriculum an atmosphere of generous service to neighbor, to nation, to God. Therein was training in human dignity, in real security, in democracy as our fathers conceived it. . . .

"A TREMBLING nation at last realizes that the right to 'life' is not the right to easy living. The right to 'liberty' is not the right to do as selfishness dictates. The right to 'pursuit of happiness' is not the right to pursue idle pleasure.

"THE Catholic school in itself is a living example of the spirit of sacrifice and unselfishness which a sobered nation begins to recognize as essential to its very life. For Catholic schools have been built and maintained by the conscientious sacrifices of our Catholic people who were convinced that the best way to make of their children good Christians and good Americans was to give them, along with the very best of secular knowledge, the greater boon of the saving knowledge of the self-sacrificing crucified Christ."

—From a statement contributed by Most Reverend John B. Peterson, Bishop of Manchester, and Chairman, Department of Education, N. C. W. C., to the 1940 School Supplement of the *N. C. W. C. News Service.*

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Information, National Catholic Youth Council, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXII, No. 9 SEPTEMBER, 1940

OUR COMMON CATHOLIC INTERESTS

President's "Day of Prayer" Call Evokes Widespread Catholic Response

PRESIDENT FRANKLIN D. ROOSEVELT has by proclamation to the nation set aside Sunday, September 8, 1940, as a "Day of Prayer for Peace"—a day on which the people of the United States are asked to join in prayer "beseeching the Ruler of the Universe to bless our Republic, to make us reverently grateful for our heritage and firm in its defense, and to grant to this land and to the troubled world a righteous, enduring peace." The text of the proclamation follows:

"The American heritage of individual freedom and of government deriving its power from the consent of the governed has from the time of the fathers of our Republic been proudly transmitted to each succeeding generation, and to us of this generation has fallen the task of preserving it and transmitting it to the future. We are now engaged in a mighty effort to fortify that heritage.

"Mindful of our duties in the family of nations we have endeavored to prevent the outbreak and the spread of war, and we have raised our voices against international injustice. As Americans and as lovers of freedom we are humbly sympathetic with those who are facing tribulation in lands across the seas.

"When every succeeding day brings sad news of suffering and disaster abroad we are especially conscious of the divine power and of our dependence upon God's merciful guidance.

"With the consciousness in our hearts it is seemly that we should, at a time like this, pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among all the nations of the world.

"Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, do hereby set aside Sunday, Sept. 8, 1940, as a day of prayer; and I urge the people of the United States, of all creeds and denominations, to pray on that day, in their churches or at their homes, on the high seas or wherever they may be, beseeching the Ruler of the universe to bless our republic, to make us reverently grateful for our heritage and firm in its defense, and to grant to this land and to the troubled world a righteous, enduring peace."

Everywhere throughout the United States, Catholics through proclamations and other urgings on the part of their Bishops and pastors are preparing to respond to the President's plea. Archbishops and Bishops in virtually every See have called upon their people to receive Holy Communion, recite prayers or perform some special act of devotion September 8, on which also falls the Feast of the Nativity of the Blessed Virgin Mary. *"Mary, Queen of Peace, pray for us!"*

Bishops' Committee for Refugee Children Plan, Through N. C. W. C., for Their Accommodation

STANDING ready to accept and place in suitable homes Catholic children who may come to the United States from various European countries to escape the horrors of war, the Bishops' Committee for Refugee Children is advised that it is impossible to tell how many children will come or when, and that, unless the prevailing conditions should be modified, they will come unannounced.

The Bishops' Committee, named recently by the Administrative Board, N. C. W. C., is using the New York office of the National Catholic Welfare Conference Bureau of Immigration, 61 Whitehall Street, as the agency concerned with the reception of children at the docks; temporary shelter in New York; inquiries from parents, relatives and institutions abroad; policies to be worked out with the United States Committee for the Care of European Children, and the distribution of Catholic children to various localities in cooperation with the U. S. Committee.

The Bishops' Committee is acting in close collaboration with the U. S. Committee. Bishops Charles Hubert LeBlond of St. Joseph, Karl J. Alter of Toledo and Edwin V. O'Hara of Kansas City constitute the Bishops' Committee for Refugee Children. Bishop LeBlond is also a member of the United States Committee for the Care of European Children.

The Rt. Rev. Msgr. John O'Grady, secretary of the National Conference of Catholic Charities; the Rev. Bryan J. McEntegart of the Child Care Section of the Catholic Charities of the Archdiocese of New York, and Bruce M. Mohler, director of the N. C. W. C. Bureau of Immigration, have been named to the Child Care and Immigration Committees of the U. S. Committee. In addition, Thomas Mulholland, in charge of the New York office of the N. C. W. C. Bureau of Immigration, has been named to the Dock Committee of the U. S. Committee.

It has been announced by the Bishops' Committee that local Catholic agencies should send the N. C. W. C. Bureau of 61 Whitehall Street, New York, regular and up-to-date information as to the number of Catholic homes available in their communities for the reception of Catholic children at any given time. However, it is emphasized that mere offers of homes received by Catholic agencies should not be referred to the New York office. It is only when affidavits of support have been cleared through the U. S. Committee, and the homes have been investigated, that the New York office should be informed.

The Bishops' Committee has also pointed out that while the number of refugee children to come under the ordinary arrangement is not yet known, nor when they will arrive, a new development has arisen that demands attention. There already have arrived in some localities, refugee children designated in general to the homes of employes of American companies which have branches in Europe. Such migrations are carried on outside the normal channels. However, it is pointed out, local Catholic agencies should assume the role and responsibility of safeguarding the Catholic interest.

* * * * *

Catholic Week at the Chicago American Negro Congress

CATHOLIC WEEK, July 28-August 4, at the American Negro Exposition, was among the most interesting and enlightening features in the whole Exposition.

The Exposition which opened July 4 and will run until September 2, was arranged to promote racial understanding and good will; to give proof to the world of the large and valuable contribution the Negro has made to both American and World history and the great progress he has made since emancipation.

Catholic Week, sponsored by the Most Reverend Samuel A. Stritch, Archbishop of Chicago, attracted great numbers to the Exposition. Persons from thirty-seven states and one South American country registered at the Catholic booth. It was interesting to note that every Southern state was represented. Many persons visited the booth who did not register.

The exhibit was directed by the Reverend John F. Ryan whom the Archbishop relieved of other duties so that he might devote his entire time to the success of this enterprise. Every effort was made to effect a spiritual influence on the visitors. Capable young colored women were ever present to explain the many interesting phases of the Catholic exhibit. In addition to the many lectures, the choral music, community singing, children's hours and other features of entertainment and information, an industrial and an interracial forum were held. At the request of the director these programs were arranged by the Social Action Department of the National Catholic Welfare Conference.

"Progress" was the keynote of both forums. Speakers were from both white and colored groups.

At the Industrial Forum, the subjects discussed were: "The Economic Progress of the Negro," "Steps Toward Economic Security for the Negro," and "Catholic Teaching on the Industrial Question." The speakers were respectively Arthur G. Falls, M.D., member, Executive Board, Chicago Urban League; James Dorsey, member, Urban League of Milwaukee, and Rev. Thomas Meehan, circulation manager, *The New World*, Chicago, Ill.

At the Interracial Forum, Rev. H. M. Kenney, director, Catholic Youth Organization, Chicago, Ill., spoke on "Activities among Youth Looking to Interracial

Good Feeling." Philip Blake of Milwaukee spoke on "The Catholic Church—the Fountain of Interracial Justice."

Presiding were Eugene Marshall, attorney of Chicago, and Rev. Clarence Howard, S.V.D., of Techny, Ill.

The Rev. Thomas Meehan, circulation manager of *The New World,* in his closing remarks said:

"Our present Holy Father Pius XII in his Encyclical on the Progress and Problems of the Church in America, singles out the Negro for special commendation. 'We confess,' he says, 'that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare'."

Speaking on the subject "The Catholic Church—the Fountain of Interracial Justice," Philip Blake, who is now studying at Marquette University, declared:

"Pope Pius XII has given the American Hierarchy the signal to labor zealously for the conversion of the colored people as well as their social betterment. That appeal is equally applicable to the laity who are called upon to unite with those in authority as well as with all men and women of good-will in spreading abroad the Catholic principles of social justice and true charity in the nation in order that the colored citizens of America will share in those common human rights and privileges to which they are entitled as equal members of the Nation, but above all as heirs of the Kingdom of Heaven in the Mystical Body of Christ."

Catholic Week was brought to a fitting and impressive closing with a Solemn Pontifical Mass on Sunday, August 4—a day long to be remembered by the nearly 20,000 or more in attendance as it was the occasion of the first Mass ever said in the age old Coliseum. In his sermon, Archbishop Stritch spoke of the innate spirituality of the colored race—to which he attributed the great progress they have made during the 75 years.

Many bishops and clergy were in the sanctuary, among them several priests and seminarians of the Negro race.

* * * * *

THE example of Mayor LaGuardia of New York City in summoning 40 magazine publishers, distributors, and news dealers and bluntly telling them that he would not permit the distribution of "filth and smut" in New York long as he was Mayor is one that all executives everywhere holding similar authority and responsibility might well follow.

Mayor LaGuardia of New York Leads Move vs. "Filth and Smut" in Many Current Magazines

In the presence of the summoned parties, Mayor LaGuardia instructed the Acting Police Commissioner to assign motorcycle patrolmen to trail the trucks of any distributors suspected of coercion of news dealers, and told the Commissioner of Sanitation he would treat the publications as sewage if other means failed, ordering him to be prepared to send rubbish trucks around the city to pick up filthy printed matter.

The Mayor then appealed to the people of New York to boycott stores selling lurid magazines. He listed 42 magazines as objectionable, stating that 34 were obscene and the remainder borderline cases. (See *N. C. W. C. News Service* listing to Catholic papers under date of August 23, 1940.)

A month ago the Mayor cautioned licensed news dealers against selling obscene magazines and hinted that continuance of the practice would cost them their licenses.

Judge Jackson, commenting on Mayor LaGuardia's survey, said obscene reading matter is to blame in large part for the prevalence of sex crimes among young people.

"It is no surprise to find so many sex crimes among young men 20 and 21," the Judge said, "when children from 12 to 15 find available this foul, indecent, so-called literature. Certain types of these magazines are such that no one can deny their vileness. Sex isn't enough, they go in for sadism."

The *New York Times,* editorially referring to Mayor LaGuardia's "vigorous remarks" to the group of publishers, distributors and dealers "whom he had on the carpet at the Summer City Hall," declared for itself that the city "would be better off if some, at least, of the magazines the Mayor had in mind were out of circulation." "Such magazines are published for the sole purpose of making money by appealing to our least civilized instincts," the paper said.

* * * * *

THE figures of the 1936 survey by the United States Bureau of the Census list 57 denominations not included in the 1926 report.

U. S. Census Figures Show Catholic Gain vs. Loss Among Non-Catholic Groups

These 57 new denominations are reported to be conducting 2,632 churches, with a total membership of 204,301. This indication of disintegration in the Protestant churches was accompanied by a decrease of more than half a million in the membership of all Protestant denominations in the decade. Nine denominations which were included in the 1926 census do not appear in the 1936 listing. Some of these, the census report says, have joined other denominations and their statistics are included with them, while others are out of existence.

The census figures show the number of Catholics in the United States in 1936 as 19,914,937 as against 18,605,003 in 1936, an increase of 1,309,934. The number of churches was listed as 18,409, or 531 less than in 1926.

The latest figures for the Catholic population, accessions to the Church, etc., are shown in the 1940 *Official Catholic Directory* to be as follows: A Catholic population of 21,403,136 for the United States, Alaska and the Hawaiian Islands and converts to the number of 72,677.

* * * * *

Education Main Concern of U. S. Catholics at Beginning of New School Year

NATURALLY, concern for the cause of Catholic education has from the beginning been one of the most important interests of the National Catholic Welfare Conference. Its Administrative Board, in union with the entire Hierarchy of the United States, has constantly striven to promote and serve the cause of Catholic education. Its Department of Education has continually emphasized and defended the principles underlying true education and has made known, through studies, surveys, statistical data, etc., the advantages of a thorough Catholic education to the individual, to the family, to the community and to the nation.

The fact that the voluntarily supported Catholic school system, serving 2,626,200 students, at an estimated annual saving to the nation of $265,000,000, makes the Catholic school, as has often been stated, one of the greatest moral factors in the life of our country.

The Catholic school system is an institution of which all Catholics and those, too, outside the Church, may well be proud—its well-trained teachers, for the most part religious, having no other motive than advancing the Kingdom of Christ through their arduous educational endeavors. The quality of the work of the Catholic school, often proven competitively, is of an exceptionally high order. The Americanism of the Catholic school is beyond question. Its value to the nation and its need in our present day world difficulties are well stated by Bishop Peterson on the cover page of this issue of CATHOLIC ACTION.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1940

4-5—CONFRATERNITY OF CHRISTIAN DOCTRINE—Province of Detroit regional conference, Detroit, Mich.

4-6—JESUIT PHILOSOPHICAL ASSOCIATION OF EASTERN STATES—17th Annual Convention, New York City, N. Y.

6-8—THE ORDER OF ALHAMBRA—biennial reunion, Atlantic City, N. J.

7-9—CELEBRATION OF THE 375TH ANNIVERSARY OF THE FIRST MASS SAID IN THE OLDEST PERMANENT WHITE SETTLEMENT IN THE U. S.—St. Augustine, Fla.

23-24—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Rochester, N. Y.

29-Oct. 2—CATHOLIC RURAL LIFE CONFERENCE—18th annual convention, St. Cloud, Minn.

October, 1940

1-2—CONSECRATION OF OUR LADY QUEEN OF THE HOLY ROSARY CATHEDRAL, Toledo, Ohio.

4-6—CATHOLIC YOUTH CONGRESS—Chicago Archdiocese, Chicago, Ill.

9—CONSECRATION OF THE MOST REV. BERNARD T. ESPELAGE, O.F.M., as Bishop of Gallup, in Cincinnati, Ohio.

11—CONFRATERNITY OF CHRISTIAN DOCTRINE—diocesan directors meeting, Los Angeles, Calif.

12-15—CELEBRATION OF CENTENARY OF CREATION OF DIOCESE OF UPPER AND LOWER CALIFORNIA, AND THE SIXTH NATIONAL CATECHETICAL CONGRESS, Los Angeles, Calif.

12-15—CATHOLIC BIBLICAL ASSOCIATION OF AMERICA—regional meeting with National Congress of the Confraternity of Christian Doctrine, Los Angeles.

13—CATHOLIC SCHOOL PRESS ASSOCIATION CONVENTION, Milwaukee, Wis.

18-22—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE — biennial convention, Richmond, Va.

19-20—CATHOLIC ART ASSOCIATION — fourth annual conference, Adrian, Mich.

21-25—FIRST ANNUAL LITURGICAL WEEK—under the sponsorship of the Benedictine Liturgical Conference, Chicago, Ill.

24-25—NATIONAL COUNCIL OF CATHOLIC WOMEN—meeting of Board of Directors, Detroit, Mich.

26—NATIONAL COUNCIL OF CATHOLIC WOMEN—meeting of Diocesan Presidents, Detroit, Mich.

27—CATHOLIC LAYMEN OF GEORGIA SILVER JUBILEE—Savannah, Ga.

27-30—NATIONAL COUNCIL OF CATHOLIC WOMEN—twentieth annual national convention, Detroit, Mich.

November, 1940

13-15—ANNUAL MEETING OF ARCHBISHOPS AND BISHOPS OF THE U. S., Catholic University of America, Washington, D. C.

15-17—NATIONAL CATHOLIC EVIDENCE CONFERENCE—ninth annual meeting, New York City, N. Y. (previously announced for September 20-22).

17-20—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—annual meeting, Chicago, Ill.

December, 1940

30-31—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—national convention, Detroit, Mich.

April, 1941

16-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION Thirty-seventh annual convention, New Orleans, La.

June, 1941

24-27—CATHOLIC STUDENTS' MISSION CRUSADE—12th national convention, Rochester, N. Y.

Social Security Amendments

By
William F. Montavon, K.S.G.
Director, N. C. W. C. Legal Department

OLD-AGE benefits and unemployment compensation would be extended to religious, educational and charitable agencies and as employers these agencies would be subjected to payroll taxes.

A bill has been introduced in the United States Senate by Senator Wagner and another bill in the House of Representatives by Congressman John McCormack of Massachusetts. These bills have for their purpose to amend Title I, Title II and Title III of the Social Security Act. The amendment of Title I provides for a Federal-State system of old-age assistance and Tile II provides for a Federal system of old-age benefits. The two bills are identical with respect to these two Titles.

The amendment of Title III, which Title provides for Federal-State system of old-age assistance and Title in the Wagner bill would exempt States from the tax and would exclude the employe of the State from the benefits; whereas, the McCormack bill would levy the tax on the State as an employer and would extend the coverage of unemployment compensation to the employes of the State.

On the Matter of Old-Age Assistance

The amendment of Title I—Old-Age Assistance—would continue the present practice under which the Federal Government contributes to the State old-age assistance fund an amount equal to one-half of the total amount disbursed by the State for old-age assistance not in excess of $40. It introduces, however, a new principle.

Under the present system, State plans permit of old-age assistance which differs in amount in proportion to the greater or less amount contributed by a particular locality. This amendment would require that the State set up an equalization fund for the purpose of assisting poorer communities and, as compensation for compliance with this new requirement in the State plan, the Federal Government likewise would set up an equalization fund which would be disbursed to the States on the basis of the ratio which the average per capita income prevalent in the United States has to the average per capita income prevalent in the particular State. Thus a State where the per capita income is low would receive a relatively higher grant from the Federal equalization fund than would a State in which the average prevalent per capita income is high.

Higher Degree of Justice Provided

This new principle is one which has been discussed at considerable length in earlier sessions of the United States Congress. It provides for a higher degree of justice in the old-age assistance system and by providing that the amount to be received by a State from the equalization fund is based on the amount contributed by the State, which amount is less in low income States and more in high income States, the relative position of the States is preserved.

Title II provides for Federal old-age and survivors insurance benefits supported by an excise tax of 1 per cent at the present time (potentially 3 per cent of payroll maximum) levied on employers and an income tax of like amount levied on the employed. The statute at present exempts a large number of employers and employes from the payment of this tax and excludes the employes from the benefits of this Title. The amendment to be made by the enactment of these bills would extend the coverage of the old-age benefits system to what has been estimated to be about ten million wage earners who are under the statute excluded from the benefits of the system. Chief among the employers and employes who would be brought within the system are the employes of State governments, of religious, educational and charitable agencies.

The amendment to effect this purpose would amend Section 209 (1) of the Social Security Act which defines "wages" and does not consider as wages within the purview of the Social Security Act compensation paid to or received by a person employed in the service of a State government or of a religious, educational or charitable agency. The amending bills would extend, likewise, the coverage of old-age benefits to agricultural labor and the taxes to employing farmers and those employed by them.

Protection to "In and Out" Employes

The end to be served by thus extending coverage is to protect the interests of employes who are sometimes referred to as "in-and-out" employes, that is, employes who at times are employed in a service covered by the old-age benefits system and at other times who are employed in a service that is not covered. The old-age benefits system, being dependent upon a trust fund which is cumulative and into which the Treasury pays an amount equal to 100 per cent of the taxes paid, re-

sults in reducing substantially the old-age benefits to which an "in-and-out" employe would be entitled upon retirement as compared with the benefits to which a constant employe would be entitled. This manifestly is not just to the employe and a large group of the institutions that have been exempt from taxation have manifested a keen interest in finding a remedy for this injustice by supporting a proposal which would not exclude their employes from the old-age benefits system but which would at the same time recognize and respect the tax exempt status of the religious, educational or charitable agency in whose service the beneficiary is employed.

Some of these agencies have argued that to extend coverage to their employes would subject them as employers to the tax on payroll and would place them in a position of disadvantage with regard to tax supported agencies rendering a public service not unlike that which these private agencies are rendering and some of these agencies have expressed a willingness to subject themselves to the taxation on condition that the States as employers be subject to the same taxation. Both of these bills meet this argument by levying the tax on the State as employer and on the State employe as employed by including in the definition of "wages" now in the statute compensation paid by the State to persons employed in its service. This proposal in these bills would seem to eliminate the objection to the extension of coverage based on the unequal treatment of a government as an employer as compared with that of a voluntary association as an employer.

Question of the Federal Government's Power

Whether or not the Federal Government has constitutional power to levy this tax on State governments is a question that will probably be raised and discussed at considerable length when open hearings are held on these bills. The fact that both of the bills would extend coverage of old-age benefits to the employes of tax supported institutions would seem to indicate that the authors of the bill have little fear, if any, that this amendment would be held unconstitutional in the courts. Voluntary agencies, inclining to support an amendment to extend coverage to their employes, will doubtless give serious consideration to this problem of constitutionality.

Title III of the Social Security Act levies a Federal tax of 3 per cent on employers of eight or more, and provides for the granting of a credit not in excess of 90 per cent of this Federal tax to be deducted from any State tax collected by the State from an employer who has paid the Federal tax in connection with the State's unemployment compensation system. It sets up a trust fund in the United States Treasury into which States deposit their collections from employers under their unemployment compensation plans and from which the States draw funds for meeting disbursements for unemployment compensation.

Restricted Meaning Given to Term "Wages"

This Title adopts the same procedure as was adopted by Title II to exempt certain employers from this tax of 3 per cent of payroll and to exclude their employes from the benefits of the State compensation system and by giving to the term "wages" a restricted meaning for the purposes of the Social Security Act accomplishes this. These bills would levy the tax against a large number of employers now exempt and would extend the coverage of unemployment compensation to their employes who under the Act at present are excluded from those benefits. As we have noted above, one of the bills would levy the tax against State governments and would extend coverage to their employes. Both of the bills do this with regard to farm labor and persons receiving wages as compensation or payment in kind for services in the employ of religious, educational and charitable agencies. It has been the practice of States in levying the tax for the support of unemployment compensation to exempt all the agencies that were not subject to the Federal tax, including these religious, educational and charitable agencies. To bring the employes of these agencies under the coverage of unemployment compensation and to subject these agencies as employers to the payroll tax levied by the States and thus qualify them for the credit refund for taxes paid to the Federal Government would require an amendment of the unemployment compensation laws of the States. The levying of the tax by the Federal Government would doubtless stimulate most States to amend their laws quickly in this respect.

Question of Tax Levy Against Tax-Exempt Institutions

Service in the employ of State governments and of these tax exempt agencies not only tends to be more stable throughout the year than employment in the service of industry but for the most part employment in these tax exempt agencies actually increases in times of economic depression when unemployment increases in industry. Based on these established facts and for the purpose of reasserting and safeguarding their tax exempt status, the religious, educational and charitable agencies have consistently objected to having coverage of unemployment compensation extended to include their employes unless this could be effected without levying any tax against the otherwise tax exempt institutions. Doubtless, if public hearings are to be held on these bills, this controversial matter will be discussed at great length and it is to be hoped that the Congress will desist from any purpose of levying this payroll tax on tax exempt employers.

These bills have been introduced late in the final session of the 76th Congress and at a time when the Con-

(*Continued on page* 12)

We Catholics *and* Our Country

I. Our History and Our Opportunity—N.C.W.C. Study Outline for October

***PRESENTED** in this issue is the first of the National Catholic Welfare Conference Study Club Committee's 1940-41 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country. As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States, and the motives that impelled their activities.*

Part I of each outline will present a brief biographical sketch of some outstanding Catholic leader, whose work has contributed to right Christian thinking and living in our American democracy.

Part II will present information upon the subject of the month and in relation to the theme of the whole series.

Part III will present some brief suggestions as to what Catholic Lay Organizations and their members can do to extend the teaching and influence of the Church in our present difficult national and world-wide situation.

At the end of this month's outline are presented some suggestions as to how these monthly articles may be used by: 1—Small Reading Groups, and 2—Study Groups; and further how the material may be used by 3—Larger Groups and Organization Meetings.

The National Catholic Welfare Conference Study Club Committee will welcome suggestions as to the practicability of this program and especially as to how its appeal and usefulness might be increased.

I. BISHOP MULDOON, CHAMPION OF SOCIAL ACTION

THOSE Catholics whose active life spanned the period from the eighties of the last generation to the twenties of this lived in two eras at once. As immigrants or the sons of immigrants they had to keep together in the Faith in a new country, provide dioceses, parishes, churches, schools, and hospitals, and somehow survive virulent waves of bigotry. But as in no generation since the golden day of the Carrolls they could start integrating the full force of the Church, the influence of Catholics and of Catholic teaching for the welfare of America.

N. C. W. C. Plaque Recalls Services

Bishop Muldoon of Rockford, Ill., spanned that whole period and shouldered both of these responsibilities. When he died in 1927, the Bishops of the Administrative Board of the National Catholic Welfare Conference—the organization that best represented the daring vision of that generation and which he had done so much to plan, to found, and to guide—placed on the walls of their meeting room a bronze plaque in his honor. It reads:

> To Right Reverend Peter J. Muldoon, D.D., Bishop of Rockford, one of the founders of the National Catholic War Council, 1917, Member and Vice-Chairman of the Administrative Committee, Chairman Social Action Department, National Catholic Welfare Conference 1919-1927. Priest: Bishop: Patriot:—This tablet is erected by his fellow Bishops of the Administrative Committee that his memory may be held in respect, reverence and affection 1862-1927.

Born in California and educated in Kentucky and Maryland, he served for 40 crucial years, as parish priest, chancellor of a diocese, vicar general, auxiliary Bishop, and finally as first Bishop of a new diocese. Thus he was in all of the pioneer work of the older day. But he was a pioneer, also, of the new day.

Back before the war, he was one of the leading prelates in the Old Federation of Catholic Societies—the forerunner of united Catholic Action in the United States—and, in it, his special interest was Catholic work for social reconstruction.

Part in Issuance of Bishops' Reconstruction Program

During the World War, the Archbishops made him chairman of the Board of Bishops who guided the National Catholic War Council—the official organization binding Catholics together for social services in war time and the organization that, when war ended, issued the famous "Bishops' Program of Social Reconstruction" which the country is only now beginning to heed.

And when the Bishops at their first annual meeting in 1919 decided to form a permanent peace-time body, he was made their survey chairman to plan its work. He was at once placed on its Administrative Committee where he served as chairman of the Social Action Department, until shortly before his death, and where he founded three of Social Action's auxiliary bodies—the Industrial Conference, the Rural Life Conference, and the Peace Association.

Bishop Muldoon wrote no books, nor was he a great orator. His great qualities of mind were kindliness and a marvellous power to see facts simply; to reach sound conclusions directly; to state facts and conclusions briefly; to secure almost immediate consent and cooperation; and to work along with others. The driving force was his transparent love of God, of Church, of America, and of mankind.

When a pioneering work is accomplished and we possess it, it is hard for us to grasp how far-sighted and brave were the men who dared to begin it. Before the First World War, the struggle to coordinate Catholic activities in the U. S. A. was faltering because its time had not yet come; but Bishop Muldoon was among its leaders. The War of '17-'18 gave, strangely, the first large opportunity in his generation to bring Catholics together for united action for Church and Country. Bishop Muldoon was chosen chairman of the organization which the Archbishops of the country created for that purpose. And he then became a leader, first, in the planning, then in creating, and finally in guiding in its formative years the organization which was the world over a pioneer in the idea of Catholic Action.

Think of the great mind and heart that could strike out so boldly and clearly: work so much in concord with others: and patiently take advantage of the changes and growth in Catholic life in the United States.

Always An Advocate of Catholic Lay Organization

When the National Catholic Welfare Conference was founded, he could not know that a decade of self-satisfied futility faced Catholics, to be followed by the era of unemployment, and that, after still another decade, war would again seize Europe and threaten world-wide calamity. But he knew that the united organization of Catholics under their Bishops was necessary, and the application of Catholic social teaching imperative, to ward off the tragedies that had to come unless America and the world were moulded to Christ.

So he set about giving us a heritage which we could use for Church, Country, and world. Our generation, like his, but under different circumstances, has the same task of handing on the torch of the Faith to the next generation in a relay race that will not end until the world ends. More even than in his time, we have that other task and opportunity for which he worked to prepare us.

II. SOME INTERESTING CATHOLIC HISTORY

WHEN the Catholic colonists of Maryland landed on our shores 306 years ago religious freedom received its first official sanction in territory now embraced within the United States. Not a single incident of persecution or prosecution of any individual or sect because of religious belief or lack of it occurred in Maryland from 1634 to 1649, while it was under the wise and humane leadership of the Catholic Calverts.

When the Revolutionary War began, there were, in the original colonies, perhaps not more than 26,000 Catholics in a population of more than 3,000,000. Yet the Catholic French and Spanish settlements bordering on the United States were either neutral or friendly during the struggle for independence, and Catholics such as Charles Carroll of Carrollton, signer of the Declaration of Independence; Daniel Carroll and Thomas FitzSimons, signers of the Constitution of the United States; Father Pierre Gibault, parish priest at Kaskaskia; Bishop John Carroll, first Bishop of the American Hierarchy—to mention but a few—were leading figures in the events that led up to the establishment of our country. Thus Bishop Carroll was able to write, of the contributions of Catholics to the struggle for independence:

"Their blood flowed as freely (in proportion to their numbers) to cement the fabric of independence as that of any of their fellow-citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil and religious liberty."

When Bishop Carroll took possession of the See of Baltimore, his diocese comprised all of the present territory of the United States east of the Mississippi, except Florida, part of Louisiana and a section near Detroit. Catholics numbered upwards of 30,000. During the next 30 years, there was little Catholic migration to the New World, but the territory of the nation continued to expand through the purchase of Louisiana and Florida, the admission to the Union of the states of Ohio, Louisiana, Indiana, and Missouri, and the exploration of the Oregon country. In 1820, the Catholic population was estimated roughly at 245,000.

First Provincial Council of Baltimore

Nine years later the First Provincial Council of Baltimore was held and the Catholic population had increased to 360,000. Baltimore, made an archdiocese in 1808, possessed six suffragan sees, Boston, New York, Philadelphia, Bardstown (later Louisville), Charleston and Cincinnati. The two dioceses of New Orleans and St. Louis, and the vicariate of Alabama and Florida were dependent immediately upon Rome.

In the second decade of the nineteenth century the tide of colonization flowed strongly westward and a vast stream of Irish and German Catholic immigrants kept pouring into the country for the next half century. America's task as the melting pot had begun, and the burden placed upon the Church in providing shepherds for the rapidly increasing numbers of the faithful was great, indeed. Many, scattered throughout a vast territory, were lost to the Faith. Missouri, Texas, New Mexico and Arizona were admitted as states. The tide of European immigration became enormous. Ample land and economic opportunity were available for all.

In 1852, at the time of the First Plenary Council of Baltimore, the Catholic population numbered about 2,000,000. Over 30 sees had been established, including the six archdioceses of Baltimore, New Orleans,

New York, Cincinnati, St. Louis and Oregon City. Fourteen years later, when the Second Plenary Council assembled at Baltimore, the Catholic population had doubled, numbering 4,000,000. In 1884, when the Third Plenary Council assembled under the presidency of Archbishop (later Cardinal) Gibbons, Catholics numbered 8,000,000. Oklahoma, North and South Dakota, Montana, Washington, Idaho and Wyoming had been admitted to the Union, and Alaska had been purchased.

Progress of Church Beginning With 20th Century

During the closing years of the nineteenth century and the opening years of the twentieth century the Church had continued her steady progress. In this period, among Catholic immigrants to the United States, the French, Italians, Poles, Hungarians and Slavs became of increasing importance, until, following the World War, the influx of immigrants from the Old World had all but ceased. The Catholic population in 1920 was above 17,000,000. Today it is above 21,000,000, including the island possessions of our country.

In continental United States today there are 112 archdioceses and dioceses. There are 33,912 priests. There are 11,484 Catholic schools with an enrollment of approximately 2,626,200 students and a corps of 95,000 teachers. There are more than 18,000 Catholic churches. Last year there were 73,677 converts to the Faith. Among the Catholic welfare institutions there are 703 hospitals, 171 homes for the aged, and 303 orphan asylums.

Beginnings of Today's Potent Catholic Press

The Catholic press, beginning with the "United States Catholic Miscellany," (Father Richard had previously made a valuable beginning in Michigan) the first Catholic newspaper in the United States, founded in Charleston, S. C., by Bishop England in 1823, has grown into one of the most effective manifestations of the modern power of the press, united in the Catholic Press Association and publishing regularly many hundreds of Catholic magazines, parish bulletins, and weekly and daily newspapers.

One of the most far-reaching steps taken by the Church in the United States, coinciding with a new era in the nation's history, was the formation in 1919 of the National Catholic Welfare Conference by the Archbishops and Bishops of the American Hierarchy representing the united influence of the Bishops on national, social, and civil policies, it provides what has been described as "a unique leadership in promoting education, social justice, the Catholic press and coordinated lay action."

III. TODAY'S OPPORTUNITY FOR LAY ACTION

WHILE the Government of the United States was laid on a basis of religious equality, the example and patriotism of Catholics during the colonial and Revolutionary War periods having much to do with the recognition of civil and religious rights under the Constitution, still it was but slowly and despite much opposition that the individual states abolished intolerant laws, and from time to time in the 150 years of the nation's development political and religious bigotry have been directed against Catholics and minority racial groups.

The Era of Expansion

The expansive era of our country, marked by the pushing back of geographical frontiers to the Pacific Ocean, the construction of great cities and industries, where none existed before, the spanning of the country with railroads and highways, the march of invention, and the building up of the population by large birth rates at home and immigation from abroad, providing a source of labor and ever expanding markets for the produce of mines, factories and farms—has now come to a close, the change in trend being marked by the beginning of the great depression of 1929.

The Challenge

Henceforth the development of our country will not be extensive, as in the past, but increasingly intensive. The day of the trail blazer into new territory is past; our nation is reaching maturity; the great problems of social welfare and social justice in an age of change and transition are confronting the American people today. A new conception of democracy is struggling to be born, marked by the increasingly social aspect of government, efforts toward redistribution of income, and expanded opportunities for public and private investment to lift our people to yet greater heights of culture and prosperity.

The rapidity of the world changes about us, left too long unrecognized by governments and peoples, has already plunged Europe into another great war. The social and human values that lately so largely occupied the attention of American people are in danger today of being set aside or lost in the preparations for national defense and the menace of war.

This is the challenge and the opportunity that confronts lay Catholics in the United States today. We, too, have grown up with our country, contributing our share to the development of the United States as we know it today. Today's opportunity and challenge call us to greater effort.

Organization

The era of expansion is now largely over; but it must now be succeeded by an era of increasing intensification, coordination, and organization, of Catholic activity. For such a coordinated program of Catholic lay activity, the Bishops of the United States have established as a part of their central agency, the National Catholic Welfare Conference, in Washington, the National Councils of Catholic Men and Women

coordinate branches of its Lay Organizations Department. This Department represents a federation, a uniting of all Catholics in the United States, on a parish, diocesan and nation-wide scale. It is an expression of the opportunity to spread the Church's teaching extensively and intensively in this new era. The plan of organization contemplates federating existing organizations, organizing where none exist, and interesting individuals in becoming members of some approved Catholic organization. Urgent efforts are needed both by individuals and groups to see that all Catholics are enrolled in some organization or organizations and that all these organizations are affiliated with the N. C. W. C. Department of Lay Organizations so that they may take full advantage of the services of the several other departments of the Conference: Executive, Education, Press, Social Action, Legal and Catholic Action; also its Bureaus of Immigration, Youth, Confraternity of Christian Doctrine, Publications, etc.; to learn for themselves the Church's teachings on the many grave social and public questions which they are called upon to solve. Such questions and problems include good family life and public laws and institutions that will promote it; a remaking of the economic system on the just, charitable and democratic lines laid down by the Popes and the American Hierarchy; the defense of real Christian practices in governmental life, the protection of and the effort to advance Catholic education; the development of the Catholic press; the organization and proper direction of young people. In all these they must know how to make full use of all the splendid devices of modern invention and organization—the spoken word, the written word, the printed word, the radio, the forum, etc.—to spread Catholic principles and make them effective everywhere in public and private life. Then can American Catholics be truly proud of the contributions to the country's welfare, of fulfilling the promise held out by the Catholic builders of an earlier era.

A BRIEF BIBLOGRAPHY

What Catholics Have Done for American Civilization, Charles W. Myers, *Our Sunday Visitor Press*, Huntington, Ind., 25c;

Catholic Part in the Making of America, Elizabeth S. Kite, 715 Spruce Street, Philadelphia, Pa., 50c;

America's Debt to Catholics, F. A. Fink, Our Sunday Visitor Press, 50c;

The National Catholic Welfare Conference, Official Agency of the Archbishops and Bishops of the United States for the Promotion of Unity in Catholic Work, 1312 Massachusetts Avenue, N.W., Washington, D. C., 10c;

Just What Is the N. C. W. C., Rt. Rev. Msgr. Michael J. Ready. N. C. W. C., free;

Encyclical to The Church in the United States, His Holiness, Pope Pius XII, N. C. W. C., 10c.

HOW TO USE THE N. C. W. C. STUDY CLUB OUTLINES

1. For Small Groups

1. *The Reading Club:* A leader reads the material, and questions are interjected by group at any point of interest. Requires preparation, patience and ingenuity of the leader.

2. *The Study Club:* The study club is not a group to listen to lectures. It is for informal discussion. It is small—10 or 12 to 20 or so—so as to permit general discussion.

There is a discussion leader.

Meetings are once a week or once every two weeks or once a month.

Every member should have at least the text and the outline.

The discussion, as a rule, follows the outline point by point.

The section of the text to be discussed should be read before the meeting by each member.

Use questions at the end of the meeting to recapitulate.

Reports or papers called for by the outline should be brief.

Report the things learned back to parent organization.

II. For Larger Groups and Organizational Meetings

1. One address covering all three parts of the article.

2. Three speeches, according to the divisions of the articles; or

3. One or three speeches, plus questions or questions and discussion from the floor; or

4. A Discussion of it by three or more persons before the group with leader to guide the discussion.

5. Presentation of entire content by one or more persons with three or more persons selected to ask questions and add other material from the bibliographies.

6. Reading of text, by one person who will stop at intervals to ask leading questions of audience.

Radio. Several of these methods can be used in radio presentation of the material sponsored by groups with local experience.

Speakers and discussers should attempt to make applications within personal, group and local experience.

Social Security Amendments (*Continued from page* 8)

gress is immersed in the discussion of the Nation's position with regard to international situations. The bills probably have the approval of the Social Security administration and Senator Wagner stated in introducing his bill that he did so with the approval of the American Federation of Labor. The parliamentary situation of the bills at the present time would seem to indicate little prospect for their enactment in their present form before this Congress adjourns. If they are not enacted by the present Congress, they would have to be reintroduced before the new Congress which will convene in January, 1941. There is, however, no warrant for any statement that these bills are mere "feelers." They have back of them the special report of the Advisory Council on Social Security submitted by the President to the Congress in 1939.

The Walsh bill to extend old-age benefits to employes of religious and charitable organizations would safeguard the tax exempt status of such agencies by requiring that all revenues collected from these agencies "shall be paid directly into the Federal Old-Age and Survivors' Insurance Trust Fund." It would exclude from the old-age benefits only duly ordained ministers and members of religious orders and would thus include all lay employes of the tax exempt charitable, religious and educational agencies.

America's First Liturgical Week

Chicago, Illinois

October 21-25, 1940

By John M. Ducey

ONE of the encouraging signs along the front of Catholic Action is the steady growth of interest in the liturgical life of the Church. In view of the increasingly dark outlook for the future of Catholic Action programs in Europe, the interest which the nations of the Western Hemisphere take in the revival of a fuller appreciation of the liturgy becomes particularly significant. Encouragingly, numerous signs are in evidence that Americans are becoming more and more attracted to a fuller participation in the official worship of the Church.

The recent announcement of a Liturgical Week in Chicago gives testimony of the stature which the liturgical revival has attained in the United States. This conference, the first of its kind to be held in this country, is to be held during the month of October, under the patronage of Most Rev. Samuel A. Stritch, D.D., Archbishop of Chicago, with its program of activities centering in the Cathedral parish of that city. The world-renowned *Semaines Liturgiques* held annually in Louvain, and emulated to some extent in other countries, will be the model for the Chicago gathering.

The following topics have been listed for discussion at the three general meetings held each day:

First Day

The Parish:
1. Historical and canonical meaning of the Parish.
2. Functional meaning.

(Morning session)

Parish Worship:
1. Nature and form of Christian worship.
2. The Baptismal Font: Initiation into Christian life and worship.

(Afternoon session)

Confirmation:
1. Completion of that which Baptism has initiated.
2. Conclusions drawn from these two initiatory Sacraments relative to Catholic Action in general, and the priesthood of the laity in particular.

(Evening session)

Second Day

Parish Worship: The Mass:
1. Eucharistic Worship: Meaning and social character.
2. The different ways of active participation in Mass.

(Morning session)

1. Means of introducing the people to active participation in Eucharistic worship.
2. Further elaboration of this topic.

(Afternoon session)

Parish Worship and Divine Office:
1. Its meaning especially with regard to the laity.
2. Ways and means of lay participation in the Divine Office.

(Evening session)

Third Day

Parish Worship: Devotions:
1. Their nature, necessity and relationship with liturgical worship.
2. The Liturgical Year in Catholic life.

(Morning session)

Parish Worship: Its Artistic Expression:
1. Gregorian Chant.
2. Liturgical art.

These two aspects of the liturgy treated in their relationship with the theme: "The Living Parish: active and intelligent participation of the laity in the liturgy of the Catholic Church."

(Afternoon session)

The Living Parish:
1. Summary of results.
2. Plans for the future.

(Evening session)

BESIDES this topical program, liturgical functions will be held at Holy Name Cathedral, official center of "The Liturgical Week." These functions will be prepared specially to exemplify the principle of active lay participation, which forms the basis of the various discussions. Thus on the first morning a *"Missa Recitata"* will be celebrated in the Cathedral; on the second morning a *"Missa Cantata";* on the third morning a *"Missa Solemnis,"* and on the fourth and last morning a *"Missa Pontificalis."* In addition evening services, such as Vespers or Compline, are being planned to be held on each of these four days. It is expected that other parishes besides the Cathedral will duplicate these functions during the gathering.

Needless to say, the results should be of inestimable value. In the first place, there is need for a clarification of opinion as to the extent of lay participation in the liturgy desirable and practicable under present conditions; and such clarification may well be expected from "The Liturgical Week."

Some Comments on the Burke-Wadsworth Bill

Contributed by the N. C. W. C. Legal Department

THE BURKE-WADSWORTH bill, unamended, would, if it became law, render "every male citizen and every male alien residing in the United States or its possessions who has declared his intention to become a citizen, between the ages of twenty-one and thirty-one," liable to selection by the President of the United States for a period of compulsory military training and service, and induction into the land and naval forces of the United States.

The objective sought by the bill is to provide a means of national defense against those forces that threaten "the integrity and institutions of the United States." The bill has been criticized for failing to designate what these forces are. It would seem sufficient for us to point out that certain forces do exist which have a purpose and objective hostile to our own. These forces are in a position, or may be in a position, to attempt to remove from their path the greatest temporal barrier to the achievement of their goal. But it is the purpose of this article to talk principle, not the contingency upon which the actual necessity for this bill is said to hinge.

EXEMPTION NECESSARY FOR THE CLERGY. In the haste seemingly demanded by the current situation, the bill was drafted. The bill failed to exempt "regular or duly ordained ministers of religion." It did direct the President of the United States to *defer* the training of such individuals. A necessary postulate of this language would be the Congressional assumption that such men are liable to such training and service, but that their actual training and service were deferred. Deferment is not exemption. If one is but deferred, he remains liable to the act's application when the reason for the deferment ceases to exist. The reason for "deferment" of the clergy is fundamentally at odds with the meaning of the word "defer." That reason is that the clergyman's whole and entire life and being are devoted to the service of God. His service to his country is achieved by and through his service to God. In inculcating religion, in spreading its tenets, he is rendering to his country a service without which the foundations upon which that country rests would become diseased, weakened, and decayed, ultimately unable to support the structure that has been reared upon them. The service rendered by the clergy is a peculiar service. It is a service continually dedicated to our country both in time of war and in time of peace. The clergy forms an army that stands ready at all times to defend this country from the attacks of its enemies. No draft is necessary; the clergy is by dedication already enlisted. Consequently the service rendered by the clergyman precludes him from departing it to render service in some other form. His country, at war or at peace, is never without the need of the service he renders.

THE PHILOSOPHY OF THE DEFERMENT is that, temporarily, the country can do without the service of the individual in the actual participation in the activities of the land and naval forces of the United States, but that at some time, it may become necessary for that individual to enter that service, be compelled to enter that service, for his service is deemed to be then more valuable in that form than in the form in which he ordinarily renders service to his country.

It is apparent that this philosophy cannot be applied to the clergy—the constant application of the clergyman to the service that he renders is necessary to the very continued existence of the government he serves.

To contend that the clergy of the United States is subject to the terms of a draft act in peace time is to take issue with the first article of the Bill of Rights, for the systematic subjection of the clergy to the conscription provisions would ultimately, or *could* ultimately, so interfere with the rights of freedom of religious worship as to render the right empty and useless. Such a contention would substitute the discretion of Congress for the mandate of the Constitution. The fact that such a condition is even remotely possible is enough to indicate the basis of further objection to conscripting our clergy.

IF THE PURPOSE OF THE BILL, as stated in its preamble, is to protect the integrity and institutions of the United States, it is well that it be amended to include a safeguard for one of the most revered of those institutions—the freedom of religious worship, and the maintenance of all necessary and proper incidents thereof.

Totalitarianism is latent in the opposition to this amendment. If the State can ever stamp out religion within its borders, no force remains to assert the existence of an authority higher than the State, a law ruling the action of the State. For the conflict between Totalitarianism and Religion is one of essence. They are unalterably opposed, and the day that religious freedom is subjected to militarism in peace time, that day does our country depart from its most fundamental principle.

SATISFACTORY AMENDMENTS MADE BY SENATE. It is to be observed, however, that our country has not indicated its inclination to be influenced by such forces, for the Burke-Wadsworth bill as finally passed by the Senate of the United States has recognized the clergy and students for the clergy as a class exempt from the training and service provided therein, and it is understood that the bill, in this regard at least, is acceptable to the Committee on Military Affairs of the House of Representatives. It is comforting to note that the trend in the wrong direction is as yet but feeble, and has still to effect our country's proper course.—*John A. O'Leary.*

Archbishop Hanna, Former N. C. W. C. Head, Celebrates 80th Birthday in Rome

The eightieth birthday of the Most Rev. Edward J. Hanna, retired Archbishop of San Francisco, was observed last month at a dinner at the Hotel Majestic in Rome.

Archbishop Hanna is affectionately and prayerfully remembered at N. C. W. C. headquarters because of his service as chairman of the N. C. W. C. Administrative Board from its inception in 1919 until his resignation in 1935. That many more happy birthday anniversaries may come to Archbishop Hanna is the prayer of all members of the N. C. W. C. family who, especially the older members, years ago caught something of His Excellency's unfolding of the ethos of our work. *Ad multos annos.*

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

PLANT of 'De Maasbode,' Great Dutch Catholic Daily, Razed by Nazi Bombs. . . . Democracy Based on Religion, Says Mrs. Roosevelt. . . . Example of Freedom Can Be Set by America, Asserts Card. Hinsley. . . . Archbishop Stritch Warns of Road to Slavery, at Negro Exposition. . . . President Tells Catholic Group Racial, Religious Bias is Democracy's Foe. . . . Canadian Papal Zouave Dies at 91. . . . Baptist Minister, Wife Get Degrees at Catholic College. . . . Holy Father Tells French Hierarchy Nation Will Revive. . . . Trappists Fostering Experiments to Increase China Grain Crops. . . . Mexico is Seething as Result of National Election. . . . Vatican Citizenship for Personnel of Nunciatures, Delegations. . . .

FIVE ENGLISH CHAPLAINS Missing After Evacuation of Army from Continent. . . . Detroit Seat of Mercy Nuns' New Province. . . . South Africa Catholics' Increase in Attendance at Mass is War Result. . . . Spiritual and Material Progress of Portugal Seen at Exposition. . . . Son of Noted Quaker Evangelist, Wife, Converts. . . . Soviet Seizure of Baltic States Deals Heavy Blow to Catholic Institutions. . . . Vatican Radio Station Helps Get Information of Missing, Refugees. . . . False Propaganda Spreading Calumny Denounced by Pope. . . . Monument in Washington to Christ, Light of World, Will be 90 Feet in Height. . . . President Sets Aside September 8 as Day of Prayer for Peace. . . . U. S. Census Shows Catholic Gain of 1,309,934; Protestant Loss Put at Half-million. . . .

'WE EXPECT MUCH of America,' Pope Says. . . . Great French Cathedrals Reported Unhurt in War. . . . U. S. Priest Editor Named Consultor of Biblical Commission. . . . He Will Never Cease to Strive for Peace, Holy Father Declares. . . . Bishop Barry of St. Augustine Dies. . . . Shrine Blessed at Site of Kateri Tekakwitha's Death. . . . Msgr. Haas Chairman of Committee to Fix Puerto Rico Wage Rates. . . . Religion Survives Four Waves of Persecution in Soviet Russia. . . . 57 New Denominations in U. S. Church Census Not Listed Decade ago. . . . Quintuplets Make First Communion; Bishop Visits Them. . . . Add Good Conduct to Prayers for Peace, Bishop Urges at Willkie Notification Rites. . . .

20,000 ARMY MEN Attend Field Mass at New York Maneuvers. . . . American Priest Named Head of New Prefecture Apostolic in Burma. . . . Msgr. Joseph P. Hurley Appointed Bishop of St. Augustine. . . . Holy Father Sends Greeting, Blessing as K. of C. Convene. . . . Clergy Exemption From Draft Voted by Senate, 60 to 10. . . . Bible 'Best Seller,' Religion Focus of Interest in Norway. . . . 11,000 Catholic Parishes under 48 Ordinaries in Reich; 33,000 Priests. . . . British Catholic Radio Operator Killed Trying to Rescue Nazi Airmen. . . . High Tribute Paid Valiant Padres as Southwest Marks Coronado Cuarto Centennial. . . . Priest Hails Cause of Colored Workers on Strike in South. . . .

NEW YORK MAYOR Warns of War to Finish on Indecent Magazines. . . . Myron C. Taylor, Returning Home, Received by Pope. . . . Missionary Sister Named Member of City Council in India. . . . Cardinal Goma, Spain's Primate, Dies After long Illness. . . . War Brings Special Church Regulations Throughout Reich. . . . Wendell Willkie Repudiates Support of Bigot Groups. . . . Wide Probe of Jehovah's Witnesses Promised as Deputy Sheriff is Slain. . . . Sigrid Undset, Exile from Norway, Arrives in U. S. . . . Archbishop Stritch Officiates as 24 U. S. Chinese Converts are Baptized. . . . Verein's Catholic Action Work Lauded by Papal Delegate. . . .

ARCHBISHOP GERKEN PRESIDES at Erection of Gallup Diocese. . . . Canada's 'Flying Bishop,' 'Grounded' by War, Returns to Dogsled, Canoe; Flew 48,000 Miles. . . . Profession Brings Seventh Sister in Family into Religious Life. . . . Noted Horseman Donates $100,000 Club to Catholic Scientific Institute. . . . 26,309 Jesuits Today Laboring in 1,531 Houses in 50 Provinces; Have Given 24 Saints. . . . Fr. Byrne, Rochester, Heads Biblical Body; Translation Progress. . . . Remarkable Tribute Paid in Senate as Farley Retires. . . . Holy Father Foregoes Usual Rest Because of War Charity Work. . . . Reported German Bishops' Loyalty Pledge to Hitler is Regarded as Spurious. . . . Catholic Trade Unionists Hold National Session; Director is Chosen. . . . Frank C. Walker 8th Catholic to Serve in Cabinet. . . .

In 1936, when the great World Catholic Press Exposition and Congress were held in Vatican City, the United States reported 4,631 Catholic publications of all kinds, with 8,990,657 circulation—134 newspapers, 197 magazines, 1,000 school journals, 700 group bulletins, and 2,600 parish bulletins. Newspaper circulation was 2,396,516, magazine 4,604,141. There have since been substantial increases.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Archbishop Gerken Presides At Erection of Gallup Diocese

THE new Diocese of Gallup was formally and canonically erected on Sunday, August 25, with ceremonies over which the Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe, presided. The ceremonies took place in Sacred Heart Church, which was elevated to the dignity of a cathedral.

After the Papal Bulls erecting the new See had been read in Latin and English by the Rev. Stanislaus Tomczak, O.F.M., of the staff of the Cathedral of the Sacred Heart, Gallup, Archbishop Gerken preached a sermon in which he explained the contents of the Papal documents to the faithful. The Archbishop preached in Spanish and English. A large number of clergy from Arizona and New Mexico attended the ceremonies.

The Most Rev. Bernard Espelage, O.F.M., Bishop-elect of Gallup, will be consecrated in Cincinnati on October 9 by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati.

There are some 50 priests now actively engaged in the territory embraced by the new diocese, and provision has been made for more priests to take up their work there in the near future. While the new diocese has a large Indian population, there are ten or more large parishes whose people are not Indians, and a considerable number of smaller parishes made up of Americans of Spanish descent.

Passing of Bishop Patrick Barry Of St. Augustine Widely Mourned

MEMBERS of the Hierarchy have lost one of their best beloved members in the death of the Most Rev. Patrick Barry, Bishop of St. Augustine, Fla. Bishop Barry, who was in his 70th year, died of a heart attack in Jacksonville, Fla., on August 13.

A native of West Clare, Ireland, Bishop Barry was one of eighteen children born to his parents.

Ordained at Carlow, Ireland, in 1895, Bishop Barry, while in Rome, met a student at Propaganda College who was later to become his Bishop and life-long friend—the present head of the Archdioceses of Baltimore and Washington. While Ordinary of the St. Augustine Diocese, Bishop Curley called Father Barry to be his vicar general and rector of the Cathedral there. He continued in these offices until his elevation to the Episcopacy as Bishop Curley's successor. As Ordinary of the Diocese of St. Augustine, Bishop Barry steadily advanced the welfare of the Church and the number and efficiency of its institutions.

Bishop Barry had made extensive plans to note on September 7-9 the establishment 375 years ago of the pioneer St. Augustine colony—the oldest permanent colony of Europeans in what is now the United States.

Thus passes another venerable prelate whose works and merits were manifold. *May his soul rest in peace.*

Miss Regan, Executive Secretary N. C. C. W., Speaker Before Council of National Defense

MISS AGNES G. REGAN, executive secretary of the National Council of Catholic Women, was among the representatives of some three-score national organizations called to a conference by Commissioner Harriet Elliott, consumer adviser on the Advisory Commission to the Council of National Defense.

Among the speakers to address the conference was Mrs. Franklin D. Roosevelt who made a plea for democracy based on religion.

Miss Regan told the conference that "whatever be the outcome of the present emergency—and we trust it will not be participation in a world war—the calling of this conference and the results of its deliberations will have made a real contribution to the future welfare of our country." "The discussions in the conference emphasized anew our responsibilities as citizens to solve the human welfare problems that confront us even if there were never a thought of war. The National Council of Catholic Women has striven to bring the influence of Christian principles into our national life. Whether this be an emergency program or a long term program our groups throughout the length and breadth of the land stand ready to give full cooperation to the program of national defense."

Msgr. Hurley Succeeds Late Bishop Barry As Bishop of St. Augustine, Florida

IN WORD received last month from Rome by Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, announcement was made of the naming of Rt. Rev. Msgr. Joseph P. Hurley, a priest of the Diocese of

with the N. C. W. C.

Cleveland, who for the last six years has been attached to the Papal Secretariate of State in Vatican City, to be Bishop of St. Augustine, Fla., succeeding the Most Rev. Patrick Barry, who died on August 13.

Born in Cleveland in 1894, the future Bishop attended successively St. Bernard's Seminary in Rochester, N. Y., and St. Mary's Seminary, Cleveland, in which city he was ordained May 29, 1919. Following his ordination, the Bishop-elect served as assistant pastor in Saint Columba's Church, Youngstown; St. Philomena's Church, Cleveland, and the Church of the Immaculate Conception, Cleveland. He was for a time professor of psychology at the Ursuline College in Cleveland.

Bishop-elect Hurley was secretary to Archbishop Edward Mooney of Detroit from 1928 to 1931, while the latter was Apostolic Delegate to India. He also served as secretary to Archbishop Mooney from 1931 to 1933, while the Archbishop was Apostolic Delegate to Japan. He was Charge d'Affaires of the Apostolic Delegation in Tokyo from February, 1933, to December, 1933. He has been an attache of the Secretariate of State of the Holy See since 1934. Pope Pius XI made the Bishop-elect a Domestic Prelate with the title of Right Reverend Monsignor on March 6, 1934.

To Bishop-elect Hurley CATHOLIC ACTION extends respectful felicitations and best wishes for a fruitful episcopate.

Father Tanner, of Milwaukee, Named Assistant Director, N. C. W. C. Youth Bureau

THE Rev. Paul F. Tanner, secretary of Catholic Action in the Archdiocese of Milwaukee, has been named assistant director of the Catholic Youth Bureau of the National Catholic Welfare Conference.

At the request of the Administrative Board, N. C. W. C., the Most Rev. Moses E. Kiley, Archbishop of Milwaukee, is relinquishing Father Tanner from his important duties in the Archdiocese and permitting him to take up the new work with the N. C. W. C. in Washington, D. C.

Father Tanner has been actively identified with youth—as teacher and as director of their programs—since his ordination nine years ago. He has directed Catholic youth activities in the Archdiocese of Milwaukee and has won widespread recognition for his accomplishments.

While serving as a curate in Immaculate Conception parish in Milwaukee, Father Tanner taught religion in Mercy High School from 1931 to 1937. Meanwhile, in 1934, he was named divisional spiritual director of the Catholic Youth Organization when the Milwaukee CYO was founded, and in May, 1937, he was named its archdiocesan director. In September of the same year, Father Tanner was chosen archdiocesan director of the Confraternity of Christian Doctrine. He was named archdiocesan director of Catholic Action in June, 1938.

CATHOLIC ACTION, on behalf of the N. C. W. C. staff, welcomes Father Tanner to its headquarters family and wishes him continued success in the field to which he has already greatly contributed.

Director, N. C. W. C. Bureau of Immigration, Writes Articles on Alien Registration and Finger-Printing

A SERIES of articles on the recently enacted Alien Registration Act, whose provisions are now being enforced, has been prepared by Bruce M. Mohler, director of the N. C. W. C. Bureau of Immigration and released by the *N. C. W. C. News Service* to the Catholic press of the United States.

These articles explain in simple terms the purpose and provisions of the Act and seek to calm the fears of non-citizens who are troubled by the requirement of being registered and finger-printed. Ways in which Catholic social agencies can assist non-citizens in their communities to fill out the specimen forms obtainable at first and second class and county seat post offices are described and they are informed that when special problems are found to exist these may be referred to the N. C. W. C. Bureau of Immigration.

Special attention is called to the fact that persons confined to institutions or who are sick, aged and infirm, etc., need merely notify the postmaster and someone will be sent to register and fingerprint them. This applies also to Catholic religious who are cloistered.

For further information with regard to the foregoing write the N. C. W. C. headquarters office of its Immigration Bureau.

Msgr. Ryan, Co-author of Peace Pamphlet Sponsored by Nazareth College, Rochester, N. Y.

"THE Obligation of Catholics to Promote Peace" and "The Rights of Peoples" are the subjects of two reports just issued in one pamphlet by Committees of the Catholic Association for International Peace. The publication of this pamphlet was sponsored by Nazareth College of Rochester, N. Y.

"The Obligation of Catholics to Promote Peace," a report of the Ethics Committee, prepared by the Rt. Rev. Msgr. John A. Ryan, chairman of that committee, outlines and discusses the obligations of Catholics to work for peace under the two heads of prayer and action, which includes work for world organization.

"The Rights of Peoples," a report of the Ethics and Joint Policy Committees of the Catholic Association for International Peace, prepared by Francis E. McMahon, Ph.D., professor of Philosophy at the University of Notre Dame, is based on one of five conditions for a just peace enumerated by His Holiness, Pope Pius XII, in his message to the Cardinals last Christmas.

These reports were first given at the Fourteenth Annual Meeting of the Catholic Association for International Peace last spring, and are now available at the headquarters of the Catholic Association for International Peace, 1312 Massachusetts Avenue, Washington, D. C. in pamphlet form: Price, 10c per copy, plus postage.

Msgr. Ryan Urges Uprooting of Communism from Unions

AMERICAN Catholic trade unionists were urged to exert every effort in rooting out Communism from the regular unions by the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference, while delivering the sermon at the Mass in St. John's Cathedral which opened the first annual convention of the Association of Catholic Trade Unionists in Cleveland last month.

"Happily, Communist infiltration is not so general as it was two or three years ago," Msgr. Ryan said. ". . . Nevertheless, the Communist influence is still considerable in certain unions. . . . Communism is an active, unscrupulous, dishonest and anti-religious movement. No honest man who is intelligent, certainly no intelligent Catholic, will palter with it or give it either direct or indirect assistance. No intelligent member of a labor union, Catholic or non-Catholic, who is not himself a Communist will sanction the election of Communists to official positions. From the viewpoints of religion, patriotism and an effective labor movement, Communists are worse than a 'total loss.'"

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

N. C. W. C. SCHOOL SUPPLEMENT—A total of 10,484 Catholic colleges and schools in the United States will reopen this month with an enrollment of 2,626,200 students. Of this number 2,075,600 will be in 7,916 elementary schools, 370,500 in 2,164 high schools and academies, 152,500 in 187 universities and colleges, 9,800 in 42 diocesan teachers colleges and normal schools, 8,200 in 94 major seminaries and 9,600 in 81 preparatory seminaries.

The above prediction of the N. C. W. C. Department of Education is included in this year's School Supplement released August 12 by the *N. C. W. C. News Service* to subscribing papers.

The articles contained in this annual release bring to the readers of our Catholic newspapers information on the yearly developments in the field of Catholic education.

The current series begins with a statement by Most Rev. John B. Peterson, Bishop of Manchester and Episcopal Chairman of the N. C. W. C. Department of Education, excerpts from whose statement on "The Contribution of Catholic Schools to Nation and God" appear on the cover page of the present issue of CATHOLIC ACTION.

Other Supplement articles deal with such subjects as "The Citizenship Crusade of the Catholic University," "High School Technical Courses," "The Catholic College Arts Program," "The Educational Needs of Pupils With Impaired Vision and Hearing," "The Alumni of Catholic Colleges," "Integrating Religion With Life," "Reciprocal Interests of Catholic Press and Schools," "Religion in the Summertime," "Today's Challenge to Education," "The Early American Attitude Toward Religious Education," "Un-American Tendencies in Modern Education," and "The Social Encyclicals in the Schools." It will be noticed that several of the articles deal with the theme expressed by Bishop Peterson.

Rev. Dr. Richard J. Gable, of De Sales College, Toledo, Ohio, for example, in his article, "The Early American Attitude Toward Religious Education," states that "It might indeed be a source of surprise to learn that the founders of this nation would hardly recognize in the modern secular public school a type of institution fitted to perpetuate the ideals of liberty and rights as they conceived them. Certain it is that the majority not only of the early settlers but of the signers of the Declaration of Independence and the Constitution would feel more at home today in the religious atmosphere of a parochial school or a Catholic college. Religious readers, Bible stories, the Catechism, daily prayers, courses in Christian doctrine—these formed the core of early American education. At the time of the Revolution, the destructive spirit of secularism had begun to blow upon the land, but leaders and statesmen who laid down the lines of the American Government had received a religious education in church-controlled schools, where the rights of God were not banned by law and the whims of man made sacrosanct through appeals to 'academic freedom.'"

"Democratic government, the democratic process, implies discussion, implies voting, implies the right of the majority to rule," says Brother Philip, F.S.C., of Manhattan College, New York, in his article "Integrating Religion With Life." But, he warns, "Isn't there danger that within our schools, and that even among ourselves, we accept that procedure and say the majority do so and so, others do so and so, it must be right. There is danger in accepting, for example, educational procedures and educational philosophies that are not right even though they are advocated by the majority. Right is right regardless of any vote taken on the subject."

Dr. Clarence Manion of Notre Dame University in his contribution, "Un-American Tendencies in Modern Education," states the problem and suggests a remedy as follows: "Through the misdirection of its educational policy, the first and only government in American history that was formed to preserve the God-given rights of man is now put to the paradoxial necessity of ignoring God while it attempts to uphold God-given rights. While we cannot immediately clear away the accumulated errors of many generations, we could at least understand our predicament if we had recourse to the compass of American principle. The reorientation of American education will require years of laborious effort, but in the meantime there is one constructive step that could be taken at once. We could make the self-evident truths of the Declaration of Independence required daily reading in *all* of the schools of the country"

Rev. R. A. McGowan, Assistant Director, N. C. W. C. Department of Social Action, makes a strong case for the use of the Social Encyclicals in the schools.

A result of the plans for national defense is the present emphasis on vocational education. Rev. Joseph J. Burns, O.S.A., of St. Rita's High School, Chicago, an effective advocate of this type of training, points out in an article, "Catholic High School Technical Education," that, "The inventions of the present century have given rise to occupations unknown a generation ago. Aviation, a quite recent industry, gives permanent employment to 120,000 skilled craftsmen. Technicians in the radio and electrical industries are likewise numbered by the thousands. In order to supply the present-day needs created by these new industries, schools should vary their curricula."

On the other hand, Rev. Dr. Julius W. Haun, St. Mary's College, Winona, Minn., writing on "The Catholic College Arts Program," reminds us that "Initially, indeed, the graduate from the 'practical' curricula may make a quicker contact with a paying job. But the one with the more broadly cultured mind will overtake and pass him as the years of life go on, for the simple reason that his mind is better and more broadly trained. This is, of course, supposing both to be equally endowed with intelligence and desirable character traits. For education does not give these qualities, but develops the bud into the flower."

A word may be spoken for each of these arguments. Vocational courses are needed for high school students who must develop an early earning power. Nevertheless, students whose parents can afford to give them the advantages of college arts courses will be better prepared for training in special fields.

The above few quotations should serve to indicate the value of the N. C. W. C. School Supplement to Catholic parents. All who desire to read the articles in full should consult their diocesan papers.

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CATHOLIC PARENTS—Send your children to Catholic schools. Help to attain the ideal cherished for Catholic education in the United States: "Every Catholic child in a Catholic school."

This Troubled World

Contributed by the N. C. W. C. Bureau of Immigration

THE WANDERING ALIENS. You remember the S.S. Pilsudski and its Polish passengers who all landed back on Ellis Island? Well, now comes the S.S. Nea Hellas and it is the Greeks who are in trouble this time and they probably have a word for it that resembles Sherman's well-known synonym for war. The boat starts for Greece but never gets farther than Lisbon and back it comes with its alien passengers, many of them deportees, still on board.

Such a trip climaxed the many difficulties of one couple well known to the N. C. W. C. Bureau who were, it would surely seem, born under an unlucky star. They came here a year and a half ago as visitors and subsequently decided to try to remain. Unfortunately, they gave themselves into the hands of shysters who fleeced them of their money and sent them on fruitless trips to the Canadian border, promising them entry to that country and American visas after their arrival, the net result of their efforts being a warrant for their arrest. After additional troubles, too numerous to relate, the N. C. W. C. obtained permission for them to depart voluntarily. They eventually left on the S.S. Nea Hellas, and in attempting to reach Greece this ship was twice stopped by German submarines and given an order to follow certain routes. It was, in fact, the S.S. Washington, subsequently held up by a German submarine, which had been mistaken for the Nea Hellas not following orders. Unable to get farther than Lisbon or to discharge its passengers there the Nea Hellas returned to New York with its Greek passengers still on board. It has since made another attempt with the same result. The latest report is that the crew has mutinied so the N. C. W. C. is asking the Department of Justice to admit this unlucky couple for another visit on a bond guaranteeing their ultimate departure.

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SHIPS THAT PASS IN THE NIGHT. The Bureau's pier workers in New York are run ragged. Always too few in number and making a truly extraordinary showing in comparison with the far greater personnel of other agencies, they are now coping with the abnormal conditions caused by the war. Many ships do not dock at regular piers and those of the belligerent nations creep in unheralded like ghosts, notice of their arrival withheld from press and public until they are actually gliding into the slips. Frequently more than one ship arrives at the same time, possibly because they have sought each other's company for mutual protection. The result is that the pier workers are subjected to the added strain of having to be prepared to leave home or office at a moment's notice. A request to meet 10 children (names unknown) arriving from North Finchley, England (ship unknown, date unknown), destined to a specific address in West Virginia is an instance of what may be expected these days. The discharge, after unexpected delay, of Catholic refugees at out-of-the-way piers seriously handicaps our workers, who are finding the transfer of baggage and travelers to temporary shelter or destination a serious problem under the unusual conditions.

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BLITZKRIEG. And now, among the many new types of problems reaching the N. C. W. C. are requests like the following:

Madame L., an American citizen married to a Frenchman, left Mantes in an automobile with two women and three children on June 18 to join her husband in Dordogne. She reached there safely but she has never arrived. Can we learn what has happened to her?

Seven-year old Jose C. disappeared during the bombing of Alcaniz. His distracted father in Spain has tried to trace him in the camps of the evacués in the European countries and now writes to ask the N. C. W. C. if we can find him in Mexico or the United States.

Mother A., Superior of an Order whose Motherhouse is in Holland and whom the Bureau helped obtain an American passport this spring, has not been heard from since Hitler invaded the Netherlands. Can we get a report as to her welfare and that of her community?

Mr. B., a Belgian recently arrived here, asks us to learn if his wife has fled to friends in Germany during the invasion of Belgium.

A college in Connecticut reports that one of its priests visiting in Lithuania has been arrested by the Soviets. Can we do something before he is liquidated?

These are just a few of many similar appeals. Fortunately the Bureau knows where to turn for help; the Special Division of the State Department for Madame L. and Mother A., the various Spanish Refugee Committees for 7-year-old Jose; the N. C. W. C. correspondent in Germany for Madame B. and the State Department's European Affairs Division for the priest in Lithuania. The latter has been released; Madame B. is safe and now back in Brussels; Mother A. is likewise safe but needs money; Madame L. has been located in Paris—but no word of small Spanish Jose. His case seems pretty hopeless.

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EXTRA-CURRICULAR ACTIVITIES. In addition to familiarity with the technicalities of immigration, deportation and naturalization law, the staff of the N. C. W. C. Bureau of Immigration is called upon for the exercise of a much broader versatility. The Ellis Island worker in particular frequently has to demonstrate her ability to cope with emergencies. There are cases such as that of the British veteran who was being repatriated and who had lost his glass eye en route to Ellis Island, it having fallen into the drain of a wash basin while he was cleansing it. He despaired of ever being able to get another as it had been supplied by the British War Department and "such accessories" were "not common in England." After intensive effort, the N. C. W. C. worker finally secured an odd glass eye from a surgical shop and strange to say, it fitted perfectly. The recipient was more than delighted for, having noted that his eye was blue, the worker had held out for a blue eye, whereas the glass eye he had lost was brown. And there was the French woman who arrived from a federal penitentiary for deportation and was scheduled to go out the following day. She was lame and had lost her crutches, without which she was practically helpless. Nothing daunted by the limited time available, the worker started telephoning and finally met with success—a hospital supply company agreed to furnish a pair of ready made crutches for $1.00. The worker took the woman's measurements, noted the nature of her disability, called at the company's store for the crutches and brought them back to the woman at Ellis Island. Furthermore, they worked! One pathetic appeal that it was not possible to gratify was that of the man whose grip, in which he had placed, among other possessions, his false teeth, was stolen while he slept. He needed the teeth, he said plaintively, "particularly for eating." But false teeth that fit, alas, are not easily found ready made.

And then there was the incident of,—but here it is the end of the page!

Interests of Our Catholic Youth

A Contribution of the N. C. W. C. Youth Bureau

SILVER JUBILEE OF THE NEWMAN CLUB FEDERATION.—July 5, 6, and 7, the Newman Club Federation celebrated the twenty-fifth anniversary of its foundation, at New York City, its birthplace.

The Newman Club Federation represents the Catholic student movement in the secular universities and colleges, organized into Catholic clubs whose essential purpose is to promote Christian culture and Catholic fellowship.

1. *HISTORY.*—The first club was founded in 1893 at the University of Pennsylvania, where Newman Hall is still the center of the movement. The founders adopted Cardinal Newman as patron of the club because they considered him the embodiment of the Catholic ideal of scholarship and his writings an outstanding source of intellectual and spiritual inspiration for Catholic students. The objective of the clubs is to unite Catholic students attending secular institutions of higher learning in mutual fellowship, promoting religious, intellectual, moral, and social standards; to give these Catholic students what secular colleges generally fail to provide for—namely, the ideals of a Christian education and the knowledge of Christian principles; to help form well-educated Catholics in view of the lay apostolate which they have to carry on: now, within the secular university where they have to give witness for Christ and His Church; later on, in their professional, civic, and family life—spreading the doctrine of the Church in all sectors of modern society.

Every individual Newman Club is approved by the Ordinary and is under the spiritual direction of a chaplain, who often directs a real school of religion for students, in conformity with the Encyclical "Acerbum Nimis," of Pope Pius X.

The Newman Clubs at the various universities and colleges in New York, encouraged by Cardinal Farley and Monsignor Lavelle, formed a committee for the organization of a Newman Club Federation in Greater New York. In the fall of 1915, seven clubs joined the federation. Immediately afterwards, invitations were extended to the Newman Clubs at colleges in other states, and so a first National Convention was held in the summer of 1916, at Cliff Haven. The Federation grew fast, first under the name of Federation of College Catholic Clubs; later on, as the Newman Club Federation.

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2. *ORGANIZATION.*—Soon provinces were erected, of which 14 exist at the present time. Each regional unit meets annually in convention. Today there are over 280 clubs—in most of the secular institutions of higher learning throughout the United States, including Puerto Rico, Hawaii, and the Philippine Islands, in several colleges and universities of English-speaking Canada, and even in some institutions in China and Japan. With the National Federation of Catholic College Students, the Newman Club Federation will constitute the University and College Section of the National Catholic Youth Council set up by the Hierarchy as the unifying agency for all Catholic youth forces in this country.

The Federation has special divisions of activity such as the Bureau of Catholic Action, the Medical Mission Bureau, the Bureau of Publicity, the Bureau of Junior Newman Club Assistance (designed for Catholic students attending public high schools). *Newman News* is published quarterly as the official organ of the Federation (3743 Spruce Street, Philadelphia, Pa.). The Federation as well as the individual Newman Clubs of the Provinces are working in close collaboration with the Confraternity of Christian Doctrine.

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3. *NEW YORK CONVENTION.*—The Silver Jubilee Convention opened Friday, July 5, with a Mass at Saint Patrick's Cathedral. The morning was devoted to a business meeting; the afternoon to discussions about various problems and projects concerning the internal life of the Newman Clubs. A special discussion for Junior Newman Clubs, attended by 600 delegates from Junior Newman Clubs in 112 high schools of Greater New York, was concerned especially with religious training for high school boys and girls.

At the Chaplains' and Delegates' Luncheon, the Rev. Francis X. Fitzgibbons, secretary of the Confraternity of Christian Doctrine in the diocese of Brooklyn, spoke on "The Catholic Mind as a Background for Newman Club Action." The Rev. Stephen A. Leven, national director of the Confraternity of Christian Doctrine treated of the Newman Club Movement and the Confraternity.

The Silver Jubilee Banquet in the evening of Friday, was one of the convention highlights. The Rev. William A. Scully, director of Religious Education in the Archdiocese of New York, in his address on the Newman Club as an active force in Catholic life, stressed the importance of religion as a basis for democracy, and the contribution which Catholic youth with deep religious convictions have to make to American life. The Rev. John W. Keogh, the first national chaplain of the Federation, described the part which the Newman Club members have to play in informing the public about the teachings and practices of the Catholic Church.

Sunday, July 7, after Mass at Saint Francis of Assisi Church, all members of the convention proceeded to the World's Fair for a breakfast at which Roger J. Mullin spoke on "The Challenge of the Present." In the afternoon a special Newman Club program was arranged at the Temple of Religion and broadcast over a national radio hook-up, with the Hon. Clare G. Fenerty, Judge of the Court of Common Pleas, Philadelphia; the Right Rev. Monsignor Richard J. Quinlan of Boston, the Rev. Donald M. Cleary of Cornell University, and John L. Ricketts of Philadelphia, president of the Federation, as speakers. The convention adopted a resolution against the American Youth Congress and its un-American tendencies. It elected William J. Hurley of the College of the City of New York as president for 1940-41.

A message was read from the Most Rev. Francis J. Spellman, Archbishop of New York, containing a cablegram from His Eminence, Cardinal Maglione, transmitting the special blessing of the Holy Father to the Newman Club Federation.

* * * * *

DIOCESAN YOUTH WORK.—In the June issue of CATHOLIC ACTION the N. C. W. C. Youth Bureau published news concerning Catholic youth activities in the dioceses of Erie and Fort Wayne.

This page will continue to present information on diocesan youth activities.

* * * * *

A brief resume of youth activities in the Diocese of Buffalo, N. Y., omitted because of space limitations on this page, will appear next month.

The Confraternity of Christian Doctrine

Salute to a Catholic Actionist—
After Vacation School—What?
Discussion Club Aids

SALUTE TO A CATHOLIC ACTIONIST. Sometimes ne can better understand Catholic Action and the multiple rganizations (often with long names like the Confraternity f Christian Doctrine) that are doing the works of Cath-lic Action, if one knows the *worker*. One would have un-erstood the Confraternity of Christian Doctrine if one knew lice Vignos.

It is only two weeks ago that she died. We believe that he deserves this mention in CATHOLIC ACTION, not because he was known from the Atlantic Coast to her own home in os Angeles as a pioneer Confraternity worker, but be-ause she was a Catholic Actionist who perhaps worked a ttle harder and a little more than some of us. Like us, he was of the laity but she believed that the laity did not alf realize their responsibility to assist in the teaching of eligion. Like us, she lived in the world and enjoyed it. he never made any claims of having a vocation to the ork she did, yet no dedicated religious could have worked arder at it. She literally spent her life in teaching the atechism.

Many years ago, in Ohio, she and her sister began to elp out" in the catechetical work of the parish. But teach-ng the catechism was not a routine, mechanical job to em. Alice Vignos was one of the first to say out loud hat the most vital subject in a child's education need not e taught in the dullest way." She believed that beautiful ctures and the beautiful stories of Christ's life could be rrelated with the succinct statements of doctrine in the atechism.

When she moved to Los Angeles she was in an archdiocese hat was bringing religious instruction to the child, in the pirit and in the form that is suggested by the picture of hrist with the little ones about Him. In the Los Angeles onfraternity office they were developing religious projects or children that are now distributed in practically every iocese of the United States, and in Canada. Alice Vignos nd her sister not only shared in this work but helped to reate it.

In Los Angeles, too, Alice Vignos found a new apostolate mong the Mexicans. Teaching at the catechetical centers r the Mexican children, visiting the homes to encourage arents to send their children to the catechism classes, iving her car no easy distances to "pick up" some children ecause "somebody ought to bring them to Church"—these e only a few of the many ways in which the every day fe of Alice Vignos would explain to one who had never ard of the Confraternity of Christian Doctrine, that it as charity toward those who even if they had food and ink might still be religiously poor and underprivileged.

Making an annual trip from Los Angeles, Alice Vignos d her sister took part in each of the five national Cate-etical Congresses which, up to now, have always been in e East or middle West. This year the Catechetical Con-ess is being held in Los Angeles, her home. For months e has worked with the Los Angeles Confraternity office sisting in the plans; for months she has been building up tendance so that every Catholic in the archdiocese would present for the Congress sessions. Those with whom she s worked will not fail her. She will not see the realiza-n of her dream—a national Catechetical Congress held Los Angeles, that archdiocese to which many other dio-ses have looked for the inspiration and the plan of cate-etical work among the Catholic public school children. t the Congress as she dreamed it and worked for it, will come to pass. The spirit it not interred; it lives on and continues to influence others.

Through this briefly told and simple story of the work of "one of us" we hope that those who read may pause for reflection. Alice Vignos would have been the first to say: "Anything that I have done, you can do. You can prepare to teach in your parish religious vacation school; you can drive a car a few miles to bring children to catechism classes; you can visit parents in the home and help them to understand why they must send their children to religious instruction. You can be an active member of your parish Confraternity—and a Catholic actionist."

* * * * *

AFTER VACATION SCHOOL—WHAT? School Year Religious Instruction Classes, of course! St. Mary's is a typical parish of a typical small town; is just 10 minutes by real estate time from a big city. The population is largely non-Catholic. This summer St. Mary's had a four weeks' religious vacation school. For bait, the fishers had only zeal to discover the Catholic children from the first to the eighth grade who were attending the public school, and a dodger prepared by the pastor, describing the advantages of the "free" vacation school with "supervised" recreation. The combination of zeal and dodger drew in 65 children.

The teachers soon discovered that many of the children did not attend the winter Sunday School classes. The religious education of the majority was limited to the preparation for First Communion. Five out of 11 in the eighth grade had not been confirmed. For a first attempt, the vacation school was unusually successful. Three children were enrolled for the parochial school. All the children were interested and said they would return next year.

"Next year?" Are the gains of the summer to wait upon a problematical "next year"? That is risky business. The Confraternity of Christian Doctrine recommends that the school year religious instruction classes should be conducted for 36 weeks of the school year, and should be a minimum of one and one-half hours a week, preferably in two separate periods. And having followed the Confraternity program for the religious vacation school, St. Mary's is going to follow it through for the winter. They have obtained from the National Center the plan for the organization of the School Year Religious Instruction Classes, and the *Manuals* outlining a course of study. The National Center will be glad to supply this information to others who may request it.

School Year Religious Instruction Manuals. 1940 edition. For teachers of Catholic children who attend public schools. Issued in two parts, Grades I-IV and V-VIII. 10¢ each.

* * * * *

DISCUSSION CLUB AIDS

The Dignity of The Parishioner. Rev. Bernard A. Sause, O.S.B., Abbey Student Press, Atchison, Kansas. 105 pp. 30¢; 100 @ 20¢ each. (Further mention next month.)

The Religious Discussion Club. Issued by National Center, C. of C. D., 1312 Massachusetts Ave., N. W., Washington, D. C. 23 pp., 5¢.

Suggestions for Leaders of Religious Discussion Clubs. National Center, C. of D., 3¢ single copy; $2.00 per 100.

The National Center will send on request, free of charge, a list of discussion club texts on *religious* subjects.

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

PEACE

A NATIONAL DAY OF PRAYER.—The President of the United States has set aside Sunday, September 8, as a day of prayer for peace. In many Catholic churches a prayer for peace has been said after daily Mass for months, and other public and private devotions for peace keep the Churches filled. . . .DUTY OF PEACE PRAYER ANALYZED IN NEW PAMPHLET—The Catholic Association for International Peace has just published in one pamphlet which should be studied by all Catholics interested in praying for peace, two of its committee reports—"The Obligation of Catholics to Promote Peace" and "The Rights of Peoples." The former report, prepared by the Rt. Rev. Msgr. John A. Ryan and the Ethics Committee, in speaking of the obligation which all Catholics have to pray for peace, declares, however, that prayers are subject to two limitations. One is of the spirit, i.e., such a profound pessimism over existing conditions that faith in the efficacy of prayers and in the power of the Almighty is impaired. The other limitation to prayer is where it is not accompanied by such other action toward the end in view as is within reach of the petitioners. . . . ACTION TO ACCOMPANY PRAYER—Other action easily available to all is comprised in avoiding expressions of hatred toward whole peoples, whatever our feelings may be towards an individual or individuals as the cause or causes of the present world tragedy. As the war becomes more bitter, the danger of this mass hatred becomes more acute. We also can and must display a favorable attitude toward efforts to secure a just peace. The intention of keeping the United States out of war must not be confused with the advocacy of an unchristian attitude which is unable or refuses to make any distinction between right and wrong. Avoidance of defeatism and attention to propaganda are recommended in this connection. . . . OUR MAJOR TASK—The report concludes that the major task of all Catholic men and women who are interested in the promotion of peace, is one of education in applying Christian principles to the relations of nations with one another. The particular importance of advocating the universality of human brotherhood in view of the present violations and obstacles presented by Nationalism are discussed in the report. The impossibility of divorcing efforts to get peace from the idea of an international organization to maintain peace is stressed. . . . A PRACTICAL EXAMPLE OF CATHOLIC ACTION—Nazareth College, Rochester, N. Y., has done a very practical work in Catholic Action in sponsoring the publication of this pamphlet. Get Your Church Racks to Carry It.

INDUSTRY

HAVE WE FAILED?—As we approach the fiftieth anniversary of Pope Leo's Rerum Novarum and the tenth of Pius XI's Encyclical on Social Order we realize full well that it is not enough to sigh contentedly: "The Popes have the answers." Very disturbingly an English Catholic asks us: "Why do we have Popes anyway? We don't listen to or echo them. Still less do we carry their teaching into action." (Quoted by "Social Justice Review" for July-August from the English, "The Cross and the Plough.") Others, exasperated, have exploded in like manner. It isn't quite as bad as all that. Studying the record of 50 years since Rerum Novarum, as we prepare to celebrate its golden jubilee, we find considerable listening, echoing, action. Pope Pius XI was not being ironical when he praised Catholics, in his Encyclicals on Social Order and on Atheistic Communism or Pius XI in his Encyclical to the United States for our studying, planning, and applying what the Popes had taught. But Pius XI added: "All this is still inadequate." . . . SOCIAL JUSTICE AND RELIGION—In pushing forward the work of salvation, the Church must move along many paths and employ a variety of means. The writer quoted above maintains that the main path today is social reform and the chief means is preaching the Catholic social program until men are drawn not only to the program but to the Church. His thesis deserves consideration: Masses of men abandoned Christianity "because Christianity had been emptied of its social content." He states the case a little too simply; and he means non-Catholic Christianity, in England. But in Catholic circles there was surely not enough emphasis on the social obligations of the Gospel. . . . THE CRISIS—In abandoning religion these people were and are in error. But Catholics must accept some responsibility for their error. The practical conclusion of the writer quoted, who sees in the religious decay and disunity of England as fearful an enemy as that without, is this: "We must restore social justice, with even more than its usual weighty emphasis, to our religious teaching." While the United States is not in the desperate straits of England and we have hardly begun, in fear of war, to examine our collective conscience, we are beginning to be concerned, as defense measures grow, about national unity. The task of uniting Americans doesn't look too easy. One reason for the difficulty is our lack of the supremely cohesive force of religion. And following the above train of thought, the American lack of religion is traceable at least in part to the kind of religion which has been offered to the people. . . . THE OPPORTUNITY—Isn't this an opportunity? Catholicism faces all issues—not only individual morality but the equally important field of social morality. We are concerned as much with the obligation of paying a living family wage as with the duty of caring for one's children or defending one's country. We preach an integral morality and play no favorites. Least of all do we neglect the week and voiceless. Ours is the doctrine of justice and charity—for all and in all situations. Therefore ours is the rallying cry for a united people under God, able to defend itself and worthy of defense. Is it too early to present such a plea? In the matter of our need it is much too late. In the matter of popular appeal it may be a little premature. But by the time the anniversary of the two Encyclicals this next spring rolls around it may be quite timely to a good many Americans. . . . A TIMELESS DUTY—Apart from our special preoccupation with dangers from abroad, we Catholics know that the need and duty of spreading papal social principles among our own and among any others who will listen is timeless. And it is not

early as hopeless as the impatient question quoted above uggests. "Preach the word, in season, out of season." ome of it will stick. Success or no, our responsibility re- ains, clergy or laymen as we may be, to make known ie only dependable directions for a wandering world. . . . o AIR-TIGHT ROOMS—Over and over again the basic doc- ine, together with methods and programs for making it nown, have been proposed. Specifically, the April issue of ATHOLIC ACTION set forth in this section a score or more f approaches to the central problem of getting the right leas to the people as an opening salvo in this year's en- yclical celebration. By way of supplementing those sug- estions here are two more general observations: We com- lain against the partitioning of life into air-tight rooms beled "business, religion, home-life, recreation, etc." Let's ot partition off our own consideration and expression of atholic Social Teaching from everything else. For study urposes, yes, isolate these questions, concentrate on them. is not only when we take a day off and gather somewhere part that we can think and talk the principles of the ncyclicals. Actually such economic matters as unemploy- ent and low wages are tied up with religion, morality, ie health of society, in almost all their phases. In conver- ation, writing, lecturing, preaching about almost anything, ccasions arise when a sound social idea may be dipped in. need not be obtrusive, nor indicate obsession. It should dicate an integral view of life and an unflagging sympathy r those millions who suffer needless want and insecurity. war is the topic of the hour it can be linked to economic justice. Our promotion of social education need not be formal, restricted to advertised dates and places. . . . START SMALL?—Another point: We Americans are too anxious to do big things, at once, neatly, with appropriate display. Perhaps we'll do more in this anniversary year if we satisfy ourselves at times with little gains in conversation, in example, among our own circle; with putting one idea into one man's head; with slow growth in our own information; with persistent effort to overcome one small obstacle. We need large gatherings and we shall have them. But if they indicate sound development their roots are small. A dozen priests or layfolk, half a dozen, even two or three, meeting regularly to exchange ideas gleaned from reading and experience, to encourage one another, to plan practical small steps, suited to their own situation, for the education of their own associates or parishioners, would help celebrate this anniversary in an effective way. Find someone, or a few others of like mind, fix a regular meeting time, gather some books or pamphlets. . . . THE YEAR'S WORK—Perhaps you can apply yourselves to the project of the year: To celebrate fittingly the anniversary of two great encyclicals. A list of suggestions for such celebrations was given in April CATHOLIC ACTION and in a separate leaflet. Among its items are: Special sermons and sermon series, pamphlet and encyclical distribution, public meetings, talks to Catholic societies, talks to trade unions and employers' associations, study clubs, schools for workers, schools for employers, discussion circles, radio talks. Get a little group together and tackle one or more of these projects. Talk it over, work it out, do what you can in your situation. It may be a good deal.

CITIZENSHIP

WHAT OUR COUNTRY MEANS TO US.—Our country eans more to us than the actual land, the wide plains and lling mountains, the rivers, lakes and woods and the mazing bounty and fertility of them all. It is a dream of l our noblest qualities, crystallized in the institutions hich we have founded to promote and nourish, develop nd prize them. It means the acknowledgment of the fact at we are all sons of God, given by Him inalienable rights. means a pride in our struggles against that selfishness ourselves and others which would deprive any men of ch rights—for instance the right to live and to work in a anner befitting a son of God, to worship God, to be the aster of his own soul, person and home; and to be safe- arded against injustice of all kinds. Our country means is to us and much more. It means the flavor and history its heroes, and of its brave and nameless men who did eir work and did it well—the farmers who broke the ains and cleared the forests, the millions from every land no found a home and refuge here, who built our skyscrap- s and our churches and our schools, who provided us with al from the mines and fabric from the looms that we ight be warm, who dug and carried, who slaughtered and cked, who baked and brewed that we might be full, who d the rails and paved the roads that we might dominate e distances,—the mothers who bore and reared happy milies and large families, and taught them to love God d neighbor and to be responsible and honest with them- ves and others. . . . DOES IT MEAN ONLY THIS?—The eam of our country is this—and it is more fine and beauti- . But, too, it means much less—and much more in a eadful way. It means large numbers of people who have gotten the dream—who act as if there were no God d as if their fellow creatures were less than men. It ans men and women unable to have the dignity of honest rk because we have been too lazy or too ignorant or too eedy to make conditions favorable to their securing it. means these victims of our neglect must be rescued from nger and despair by a government to which we delegate re and more of our power and responsibility, thus perhaps stening our own attrition as citizens of a democracy. means a fear of large families because they cannot be and reared according to the material standards that advertisements have made us feel is essential,—and which, indeed, the country could well afford if its wealth were properly distributed. It means a preoccupation with material things because the example and opportunity of successful selfishness is a powerful force of moral dissolution. It means the institutions of our social and business life which we have fashioned to perpetuate this selfishness. . . . FIFTH COLUMNISTS—Until we can make the vast resources of this country, and its social and governmental institutions, serve the needs of all men,—and not the material needs alone,—we are traitors to the vision of America which we cherish. . . . OLD STUFF—It may be said these facts and sad reflections are old stuff, and what can we do about them outside of a tenacious hold on those personal virtues which the Church teaches and which have been too long disregarded? When those individual virtues which make good Catholics and good citizens are cultivated that is indeed achievement. And it is upon those qualities that the necessary, the urgent group action must be based, that will remake our institutions, and will remake America in the image of our dream. Because there is so much hope in America, because there is so much of the dream left and growing proudly among the sordid facts and fancies of this evil age this action is imperative, by heroic efforts if need be. . . . WHAT HEROIC EFFORTS AND WHAT GROUP ACTION?—One of the heroic efforts is the sacrifice of the right to bicker and quarrel over non-essentials and another is to work indefatigably for the restoration of the responsibility which we have tacitly relinquished—of making our life and work in justice and charity serve the good of all instead of our individual selfish pleasure. A way of doing this, and the only safe and democratic way of doing this, has been outlined in Pius XI's immortal encyclical "Reconstructing the Social Order" and has been applied to the needs of our country and time by our Bishops and individual eminent scholars. Every Catholic and every Catholic group in America should know the essentials of this plan, should study it, should talk about it, should try to get their labor unions, their employers' organizations, their government to put it into practice. They should work as groups to get it known and accepted in every corner of the land, straining every thew and sinew—"For, with the assistance of Divine Grace, the destiny of the human family lies in our hands."

With Our Catholic Laymen

A Section Devoted to the Interests of the

NATIONAL COUNCIL *of* CATHOLIC MEN

A letter asking the cooperation of N. C. C. M. affiliated organizations in the registration of aliens by the United States Department of Justice was sent out to organization heads on August 23 by N. C. C. M. executive secretary, Edward J. Heffron. It is requested that aid be given to aliens in filling out specimen registration forms in order to obviate jams at the post office during actual registration. Societies willing to cooperate in the work were asked to notify the N. C. C. M. office not later than September 7. The text of Mr. Heffron's letter is printed here in part:

Affiliates' Cooperation Asked in Task Of Registering Aliens

"As you know, all aliens within the borders of the United States must register with the United States Government between August 27 and December 26. This will include all who are not full United States citizens, including those who have filed their first papers and even those who have filed their second papers but have not yet been naturalized. Undoubtedly there will be many Catholics in this category and, equally without doubt, many of them will need assistance in filling out registration forms.

"The director of Registration, Immigration and Naturalization Service, United States Department of Justice, has asked the N. C. W. C. Bureau of Immigration to supply a list of local Catholic agencies, affiliated with N. C. W. C., which are prepared to assist aliens in filling out specimen registration forms. These specimen registration forms, which will be supplied by the Government, are to be filled out prior to the registration, in order that, when the alien goes to the post-office for the actual registration, he will have readily available and accurately checked, the data which it will be necessary for him to supply to the post-office official.

"It will be a very simple matter for N. C. C. M. affiliates to assist in this very worthwhile work since, in any cases involving special problems, they will have merely to refer the respective aliens to the N. C. W. C. Bureau of Immigration. Only the routine cases with respect to specimen registration forms, will be handled by N. C. C. M. affiliates."

Writing on the subject of conscription in their "Washington Daily Merry-Go-Round" on August 13, columnists Pearson and Allen stated in part: "Catholic opposition to conscription has been expressed by Monsignor Michael J. Ready, who is circulating a statement from the Catholic Bishops; and from Father Barry O'Toole, who expressed the opposition of the National Catholic Welfare Council . . . it is an inescapable fact that these very well-meaning and sincere groups are being used, at least in part, by a militant backstage group of pro-Nazi bundite isolationists to serve their own interests."

Columnists Taken to Task For Gross Inaccuracies

A letter pointing out the errors in fact in the column was sent to the writers by our executive secretary on August 14. It is reprinted here as follows:

"August 14, 1940.

"Messrs. Drew Pearson and Robert S. Allen,
Washington Daily Merry-Go-Round,
Washington Times-Herald,
Washington, D. C.

"Dear Sirs:

"Certain statements in your column for August 13, regarding the attitude of Catholics toward conscription, call for correction.

"Father Barry O'Toole did not express the opposition of the National Catholic Welfare Council.

"There is no National Catholic Welfare Council, and Father O'Toole has no connection with the National Catholic Welfare Conference.

"The statement of Monsignor Ready was made at public hearings on the Burke-Wadsworth Bill, and noted in the press. There is therefore nothing strange about its circulation.

"These observations are made in the interest of accuracy.

"In the interest of fairness it should be recalled that the Catholic attitude as expressed in behalf of the N. C. W. C. recognized the need of adequate national defense, pledged traditional Catholic support of whatever means to this end our legislators decide after cool deliberation to be required in peace time, but urged that the most careful consideration precede a change so complete in the American way of living.

"The whole issue is neither clarified nor disposed of by classifying opponents and advocates of caution as well-meaning tools of bundite isolationists.

"Sincerely yours,
(signed) Edward J. Heffron,
Executive Secretary."

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NATIONAL COUNCIL OF CATHOLIC MEN

(*Department of Lay Organizations, National Catholic Welfare Conference*)

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e Holy Father dvises You on ur Program

Every Catholic organization head faces the same problem this point in the calendar: What kind of a program all we adopt for the coming year? The answer happily is to be found in the words of our Holy Father himself. Definite recommendations for such a program are given in the letter of His Holiness addressed to the Archdiocesan Congress of Cath- c Action held in Liverpool, England, in December, 1937, nen he was Secretary of State of the Vatican. It is, cidentally, one of the clearest and most illuminating of ort descriptions of Catholic Action to be found anywhere. The first steps in the program, His Holiness states, have e training of the individual society member in view— y which will intensify his spiritual life and zeal and epen his knowledge of things Christian.

"It is profoundly true that the first movement in Cath- c Action is the formation of the conscience," the Holy ather wrote, "a formation that is essentially Christian d complete, a formation that grips the whole man and is ade up of solid piety, true knowledge of things divine, ely zeal, and unstinted loyalty to the Hierarchy.

'A formation such as this must influence all the activities the individual, and while it educates him to the leading an exemplary religious and moral life, it prepares him d directs him, and helps him to fulfil effectively all his ties of family and social life; in a word, it helps him do his duty as a good citizen."

Steps to intensify spiritual life can be taken most effec- ely with the cooperation of the spiritual moderator. The st meeting of the year can most profitably be devoted an explanation of supernatural life and a review of w proper assistance at Mass, reception of the Sacraments, d habits of private prayer increase supernatural life in e soul. As the Most Rev. John F. Noll, Bishop of Fort ayne, once said in a national broadcast: "Religious prac- e must rest on religious information because certainly one can be filled with enthusiasm over something of ich he knows next to nothing." Two additional most itful steps in this direction are explanations: (1) Of the ations between lay activity and the liturgy of the urch; and (2) of the doctrine of the Mystical Body of rist.*

Attainment of "solid piety" and "true knowledge of things ine" are the first aims of the program, and are pre- uisites of the second phase of the program, the Holy ther has said. Similarly we might add, for American tholics, true knowledge of the above-named doctrines most conducive, if not pre-requisite, to the growth of d piety.

Another step recommended for adoption in the first phase the program is the promotion, where possible, of the ctice of making closed retreats and, where this is not sible, of making days of recollection. Pope Pius XI ecially praised lay retreats and devoted an Encyclical, *ns Nostra*, to the movement. In the Diocesan Council Catholic Men in Kansas City, the Most Rev. Edwin V. ara has made it possible for every member of the council hare in this movement by instituting days of recollection ducted for laymen every Sunday at the diocesan inary.

True knowledge of things divine" is also counselled by Holy Father as an essential aim for the first phase your program. Practically all lay leaders make an rt in this direction from time to time by promotion of ly clubs and forms, by sponsoring lectures, religious ion pictures, etc. We have suggested above that the y first steps in the program should be of this type, i.e., s by the spiritual moderator on the doctrines of the tical Body of Christ and supernatural life, and an ex- nation of the liturgy followed by group discussions of the subject. These are recommended particularly because they give the understanding that the layman's proper status in the Church calls for active participation in the work of the Hierarchy; a picture of the whole structure and activity of the Church in which he plays a minute but important part; and an understanding of the workings of divine grace which will be an incentive to sanctity and to cooperation in the whole program. Assuming a more or less detailed recollection of the Catechism to be the chief source of doctrinal information of the average man, a few evenings devoted to discussions of the recommended subjects will bear exceedingly rich returns.

There can be no doubt that discussion clubs, supplemented by private reading, are the best means developed so far for pursuing this aim. A list of "Suggested Subjects for Catholic Talks or Discussions," with recommended pamphlet readings on each, may be secured without charge by writing to this office. Subjects are listed in many different fields and references on each are very nearly all inexpensive pamphlets.

The second phase of a Catholic lay program aims to spread the Faith and to protect the Faith already established. The section of the Holy Father's letter dealing with this part of the program will be discussed next month. His strong recommendations for "national unity in Catholic Action" will also be included.

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*The expositions of the doctrines of the Mystical Body and of super- ral life found most clear by us are in *The Map of Life*, by F. J. d (Sheed & Ward, 63 Fifth Avenue, New York City, 75c and $1.50), of the liturgy in the chapter on "Catholic Action and the Liturgy" ributed by Dom. G. Lefebvre, O.S.B., to *A Guide to Catholic Action* ed & Ward, $2.00), two books, incidentally, which should be in the ry of every Catholic lay society.

Knights of Columbus In 58th Convention

Messages of greetings and praise from the Holy Father and members of the hierarchy and a report of successful conduct of activities in many fields marked the 58th annual convention of the Supreme Council of the Knights of Columbus, held at Indianapolis August 20-23. In a message transmitted by His Eminence Luigi Cardinal Maglione, Papal Secretary of State, the Holy Father encouraged the Knights in their religious and social activities and imparted his Apostolic Benediction.

"The estimable work of the order" and the "progressive intensification of its efforts toward the realization of high and admirable purposes," were praised by His Excellency, the Apostolic Delegate to the United States, the Most Rev. Amleto Giovanni Cicognani, in a letter to Supreme Knight Francis P. Matthews. His Excellency noted especially the civic, charitable and welfare activities of the Knights of Columbus; their continued support of the important national apologetical work carried on by the Catholic Hour; their widespread distribution of Papal Encyclicals and statements of the Bishops; their continued maintenance of scholarships at the Catholic University and other noteworthy activities.

"A further source of satisfaction and encouragement," His Excellency said, "is the increasing interest of the Knights of Columbus in the cause of Catholic Action. It is gratifying to note the effort being made under your own farsighted and prudent leadership not only to realize this opportunity, but through increasing cooperation with the National Catholic Welfare Conference to place the work upon a genuinely firm and enduring basis under the guidance of the Bishops.

"A splendid opportunity presents itself to your membership in the field of the Catholic Press, and I am confident that the Knights will continue to sustain and to promote even more vigorously this agency, so important as a channel for the spread of Christian principles at a time when their influence is so necessary in the world.

The report of Supreme Secretary, Joseph F. Lamb, showed the society's total membership to be 419,111; of this total, 220,669 were in the insurance and 198,442 in the associate class. Sixteen new councils were organized during the year, bringing the total to 2,474. Disbursements of insurance monies to members and their beneficiaries during the year ending June 30 amounted to $4,238,757.14 and the amount of insurance in force on that date was $259,038,439.

Supreme Physician Dr. Edward W. Fahey, in his report stated that, since the Knights of Columbus Blood Donors'

program was introduced at the Supreme Council meeting at Cincinnati in 1938, nearly 600 Councils have enrolled about 13,000 volunteers as prospective blood donors. These members have given without cost some 6,000 pints of blood to fellow members, relatives of members and to needy patients in emergency cases.

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320 Participate in H. N. S. Leadership School In New Orleans

A school for leaders of parish Holy Name Societies held at the Roosevelt Hotel in New Orleans on Sunday, July 28, drew attendance of 300 laymen and 20 priests. The sessions were arranged and conducted by officers of the Archdiocesan Union of Holy Name Societies headed by William J. Burke, president, and long affiliated with the National Council of Catholic Men. First of its kind in the South, the purpose of the School was to better the information of both officers and members with respect to Holy Name Society aims and activities as well as with respect to the specific duties attached to the different offices in the society.

Rt. Rev. Msgr. Charles P. Greco, of St. Maurice Church, presided over the sectional meeting for spiritual directors. Classes were held for presidents, vice presidents, secretaries and treasurers, and these were in charge of four instructors, who were respectively, Mr. Burke; P. H. Exsterstein, vice president of the New Orleans Metropolitan Council; James J. Impastato, secretary of the Metropolitan Council; and F. L. Larne, member of the Metropolitan executive committee.

Principal speaker at the general session was the Rev. Raphael M. Burke, O.P. The school closed with Benediction of the Blessed Sacrament.

Success of the initial undertaking in the field of teaching unit leadership was so gratifying as automatically to suggest making the school an annual feature, according to Mr. Burke, archdiocesan union president.

Affiliates' Telegrams Ask Amendment of Conscription Bill

Numerous telegrams and letters were sent to U. S. Senators and Congressmen last month by Catholic laymen's organizations urging amendment of the Burke-Wadsworth compulsory military training bill so as to exempt ministers of religion, brothers, and divinity students from the draft. A letter urging such action was sent to all N. C. C. M. affiliates on July 24, and duplicate copies of telegrams received in this office indicate that many complied. Senate amendment of the bill was passed on August 20 exempting from training and service "regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment" of the bill. The House Military Affairs Committee similarly amended the bill before reporting it to the floor of the House of Representatives. The amendment provides for exemption from training and service but not from registration.

Catholic Foresters Number 140,000

The Catholic Order of Foresters, established in 1883 now numbers approximately 140,000 members, it was reported at the 31st international convention of the Order held in Dayton, Ohio, August 5 to 8. The 500 delegates to the three-day convention ended their meetings by re-electing all C. O. F. high officials and trustees. Those re-elected were Thomas H. Cannon, Chicago, chief high ranger; Albert A. Horstman, Dayton, vice-chief high ranger; Thomas R. Heaney, Chicago, secretary, and Dr. J. G. McGrath, Chicago, high medical examiner.

The Most Rev. George J. Rehring, Auxiliary Bishop of Cincinnati, was the celebrant of the Pontifical Mass that opened the convention. The high spiritual director of the Order is the Most Rev. Samuel A. Stritch, Archbishop of Chicago.

THE CATHOLIC RADIO BUREAU

"Defenders of the Faith" Use the Radio

Radio is the chief means used by the Defenders of the Faith in their activities to defend and extend Catholic teaching and practice. The Rev. Richard Felix, O.S.B., who founded and directs the group, has already made two series of electrical transcriptions entitled "Little Talks About God," and "Highway to Heaven," and is now engaged in producing a third to be called "The Children's Hour." Headquarters of the association is located in Conception, Mo.

Although Father Felix's radio work was begun with the purpose of counteracting the influence of "Judge" Rutherford, it has always been positive in nature. "Little Talks About God" was put on first as a "live" series b,roadcast over a Kansas City station. Father Felix then transcribed it and it has received wide circulation in this form. The second group of programs, "The Highway to Heaven," is in dialogue form and made with a professional cast who play the roles of the story in which a priest instructs a young man and a young woman in Catholic truths. The series was originally 26 programs in length but now is supplemented by a second group of 26 programs comprising questions and answers resulting from the first six months broadcast of the first part of the series. Father Felix states that this program has run or is running on 78 different stations.

The new series, to be called "The Children's Hour," will be supplementary to the work of the Confraternity of Christian Doctrine, Father Felix says, and an announcement will be made to that effect at the beginning and end of each program. Familiar Catholic hymns sung by a choir of 45 children will be heard on each broadcast and these have already been arranged for. The chief part of the program will be dramatizations of a priest instructing a class room of children in the Catechism. When the program begins on any station, Father Felix hopes to secure the cooperation of pastors in that area in getting the children to listen, especially those who are not in Catholic schools. He has prepared his own prayer book, catechism, and work book covering the whole series, which will be made available for 50¢. Father Felix expects to cover the full catechism in 52 programs. Although designed especially for young children not in religious schools, Father Felix says "The Children's Hour" hopes to attract all "children" between the ages of 6 and 60.

The questions and answers resulting from the "Highway to Heaven" series are published weekly by Father Felix in small leaflets entitled "Why." The more important questions received are analyzed and answered briefly. At the present time 75,000 copies of the leaflets are distributed each week. The greater part of the distribution is done through leaflet "pockets" located in bus and railway stations and other places where they are readily accessible to the general public. Each pocket is tended by a volunteer member of the Defenders of the Faith, who also frequently meets the distribution expense personally.

A special mailing list to non-Catholics is also maintained. Thirteen pamphlets are mailed bi-weekly one at a time to each person listed. All told, Father Felix reports, the Defenders of the Faith have sent out over eight million pieces of Catholic literature in the past two years. Present membership of the association is 3,025. A circular descriptive of its activities states that the majority of the members of the Hierarchy in this country have given their whole-hearted approval to its work.

ocial Crisis" is atholic Hour Subject f Father Cronin

"The Social Crisis and Christian Patriotism" is the subct of the current Catholic Hour series begun on September by the Rev. John F. Cronin, S.S., professor of economics at St. Mary's Seminary, Baltimore, Md. The titles and dates of his talks are: Sept. 1: "Labor Triumphant"; Sept. 8: "Leaders of the Blind"; and Sept. 15: "A Nation nited."

Father Cronin was born at Glen Falls, N. Y., on October 1908, and received his training at Holy Cross College, orcester, Mass., at Catholic University and the Sulpician minary in Washington, D. C. He was ordained in 1932 d received his Ph.D. degree from Catholic University in 35.

Since ordination, he has taught at St. Mary's Seminary, ltimore, Md., giving a course of economics based on the cyclicals of Pope Leo XIII and Pope Pius XI. He also teaches Catholic Social Theory at the Catholic University Summer School in Washington.

Father Cronin has written and lectured extensively in the social field. Last year he published an economics textbook, *Economics and Society*, which has been acclaimed as a unique combination of careful scientific analysis with Catholic social principles. As a lecturer in labor schools, Catholic industrial conferences, priests' schools, and similar meetings he has had an active ministry. He spoke at the two National Catholic Social Action Conferences and helped inaugurate the recently formed Catholic Conference of the South. He has spoken over the radio frequently, especially during the Baltimore Holy Name Hour, on which program he also conducted a question box.

Father Cronin's efforts have been directed along the lines of achieving unity in the social movement, as a means of solving the problems of today. His writings have largely been efforts to bring together divergent viewpoints both within and without the Church on social questions.

THE CATHOLIC EVIDENCE BUREAU

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to lay evidence work: In organizing a Catholic Evidence Guild, a unit of the Narberth Information Society, etc.; in recommending or supplying suitable literature for non-Catholic inquirers; etc.

nassas, Va., Scene Outdoor Pitches by shington C. E. G.

Activities of the Catholic Evidence Guild of Washington ve been extended this summer to reach regularly into nassas, Va., a town of about 1,200 inhabitants 30 miles south of Washington, and famous as the site of several Civil War battles. Although now in its ninth year, it is the first time the Washington Guild has ventured into all town work. Like the other metropolitan Guilds in the ited States, activities had previously been confined to blic squares, parks or street corners of the home city.

The work was begun by the Guild on Saturday evening, y 19, and was continued each night for a week with the eption of Sunday evening. From that point on weekly ches have been held each Monday evening.

As in most street speaking done by the Evidence Guild, real benefit of the work is not immediately apparent. is certain, however, that the effort is well worthwhile. ere it is possible to secure an attentive respectful audie of mixed faiths that will hear the straightforward nontroversial talks given by Guild members, we may be sure t in some cases the ideas thus broadcast will find fertile and will bear fruit. In Manassas, the crowds have ged from 50 to 100 persons nightly, a large percentage whom have been non-Catholics, and the speakers have n heard with interest.

rrangements have been in the hands of Harry Kirk, sident of the Washington Guild, who spent many eves in looking over the likely towns, selecting a good , getting the necessary civil and ecclesiastical permis, and arranging for speakers. The pastor of the local holic parish, the Rev. James J. Widmer, welcomed the ld sincerely and heartily and has taken an active part he meetings.

our speakers are heard on each pitch. The majority e been laymen or women, but at least one priest is heard night. One interesting comment heard was of surse that the priest should speak in English. Each pitch ns at 7:30 and runs for two hours. A splendid setting been available in the public park of the town and a l War monument provides an excellent pulpit in place he usual C. E. G. stand. A trial amplifying system used very well during the first week but proved to be beyond the Guild's financial means and has been dispensed with since.

Nov. 16-17 Dates Are Set for Evidence Meeting

Notice received from Justin McAghon, president of the Catholic Evidence Guild of New York, informs us that the dates, November 16 and 17, 1940, have been adopted for the annual meeting of the National Catholic Evidence Conference to be held in New York City. The New York Guild will be host to the conference and in charge of arrangements for the sessions.

The plans for the meeting are designed to carry fresh appeal to the active conference members and to the large body of potential Guildsmen in the New York area. It is hoped particularly that the students of Catholic colleges, universities, and high schools may be attracted.

The program of the conference is being arranged presently and will be announced in this section of CATHOLIC ACTION next month. Karl H. Rogers, founder and director of the Catholic Information Society of Narberth, Pa., is the N. C. E. C. president.

Rosary College Girls Report on C. E. G. Street Speaking

Student and alumnae members of the Catholic Evidence Guild of Rosary College, River Forest, Ill., have been active this summer in conducting outdoor meetings in the state of Oklahoma. They have spoken in 14 small towns during their five weeks in Oklahoma and also over the radio in Oklahoma City in the program conducted by the Rev. John J. Walde, who was the Catholic Hour speaker during the month of August. In the town of Gowen, they were given the compliment of being asked by listeners to extend their meetings there for at least one more session.

The speakers have been constantly amazed and pleased at how interested the people have been in all they had to say. During the question periods they were plied with questions. And for the most part, listeners were on hand for the beginning of the meetings and stayed until the close. The Rosary Guild also has the distinction of having listeners who came on horseback and remained on their horses during the meeting. Apparently there was no heckling for the speakers report the only competition in the smaller towns was from far-off cow bells and the katy-dids.

The girls drove their own truck and provided their own music. Their series this year was the sixth to be undertaken by the Rosary Guild.

PROGRAM *of the* TWENTIETH ANNUAL CONVENTION NATIONAL COUNCIL *of* CATHOLIC WOMEN

Detroit, Mich., October 26-30, 1940—Hotel Statler, Headquarters

October 24-25

MEETING OF NATIONAL BOARD OF DIRECTORS

Saturday, October 26

10:00 A. M. Registration—Hotel Statler
10:00 A. M. Meeting of National Board of Directors
2:00 P. M. Hotel Statler
Mrs. J. W. McCollum, Gainesville, Fla., national president, presiding
Closed conference for diocesan spiritual directors and diocesan presidents with members of the Hierarchy, National Board of Directors and Headquaters staff
Presentation of members of the Hierarchy in attendance
Roll Call—Diocesan Spiritual Directors and Diocesan Presidents
Summary of Birmingham Regional Conference
Points for consideration
Regional conferences
Extending the influence and scope of the diocesan and national councils through increased affiliations
Successful Methods—Special Problems
National and diocesan cooperation with diocesan directors of special programs
Bureau of Catholic Charities—Department of Education—Confraternity of Christian Doctrine — Rural Life — Press — Catholic Youth Council
National Catholic School of Social Service
General Discussion
8:00 P. M. Hotel Statler—Grand Ball Room
Reception honoring Catholic authors

Sunday, October 27, 1940

9:30 A. M. Pontifical High Mass at the Cathedral of the Blessed Sacrament, Celebrant: His Excellency, the Most Reverend Edward Mooney, D.D., Archbishop of Detroit
Sermon: His Excellency, the Most Reverend Karl J. Alter, D.D., Bishop of Toledo
2:00 P. M. Sightseeing trip
8:00 P. M. *General Session*
Mrs. J. W. McCollum, presiding
Welcome from the Archdiocese—His Excellency, the Most Reverend Edward Mooney, D.D.
Welcome from the Detroit Archdiocesan Council of Catholic Women—Mrs. William R. Gregory, Archdiocesan President
Response—Miss M. Pauline Casey, Scranton, Pa., first vice president, National Council of Catholic Women
President's Message—Mrs. J. W. McCollum
Address: "The Church and Social Order"

Monday, October 28, 1940

8:00 A. M. Mass for the Intentions of His Holiness, Pope Pius XII, at St. Aloysius Church
9:30 A. M. Conference for Priests—Hotel Statler
The Right Reverend Monsignor Michael J. Ready, General Secretary, National Catholic Welfare Conference, presiding
Discussion—the work of the National Catholic Welfare Conference and the National Council of Catholic Women
9:30 A. M. *General Session*—Hotel Statler—Grand Ball Room
Mrs. J. W. McCollum, presiding
Adoption of Rules
Appointment of Committees: Credentials— Nominations—Elections
Report of Secretary—Mrs. J. E. Franchere, Memphis, Tenn.
Report of Treasurer—Mrs. Stephen J. Gaffney, Portland, Me.
Report of Executive Secretary—Miss Agnes G. Regan
Report of Field Secretaries
Organization—Miss Lenna M. Wilson
Youth—Miss Anna Rose Kimpel
Discussion
11:30 A. M. *General Session*—Hotel Statler—Grand Ball Room
Mrs. J. W. McCollum, presiding
Address: His Excellency, the Most Reverend Joseph F. Rummel, D.D., Espiscopal Chairman, Department of Lay Organizations, National Catholic Welfare Conference, and Archbishop of New Orleans
12:30 P. M. Luncheon—Hotel Statler
International Relations
Miss M. Pauline Casey, national chairman, Committee on International Relations, presiding
Speakers:
The Rev. Edwin Ryan, D.D., Secretary of the Institute of Ibero-American Studies of the Catholic University of America
The Rev. Dr. Howard J. Carroll, assistant general secretary, National Catholic Welfare Conference
Miss Mary Winslow, Representative of the United States, Inter-American Commission of Women
2:30 P. M. *General Session*—Hotel Statler—Grand Ball Room
General Theme: "Faith and Service"
Mrs. Earl R. Reynolds, Chicago, Ill., national chairman, Committee on Organization and Development, presiding
Report of Closed Conference for diocesan spiritual directors and diocesan presidents—Mrs. J. E. Franchere
Panel: "How N. C. C. W. Serves"
Participation of the Laity in the Apostolate of the Hierarchy—His Excellency, the Most Reverend Richard O. Gerow, Bishop of Natchez
Molding Public Opinion—Miss Agnes G. Regan
Representation at National and International Conferences—Miss Anne Sarachon Hooley, Kansas City, Mo., member of the Bureau, International Union of Catholic Women's Leagues
Clearing House of Information—Miss Margaret T. Lynch, assistant executive secretary, National National Council of Catholic Women
Training of Social Service Workers—Graduate of National Catholic School of Social Service
3:45 P. M. The Diocesan Council Serves—a skit—presented by the Springfield Diocesan Council of Catholic Women
4:30 P. M. Address: "We Catholics and Our Country"—Miss Mary Synon, Catholic University of America

:00 P. M. *General Session*
Mrs. J. W. McCollum, presiding
Address: The Rt. Rev. Msgr. Fulton J. Sheen, Catholic University of America

Tuesday, October 29, 1940

:00 A. M. Mass for World Peace at St. Aloysius Church
:30 A. M. *General Session*—Hotel Statler—Grand Ball Room
Mrs. J. W. McCollum, presiding
Reports of National Committees
Press and Publicity—Mrs. Frederick Murphy, Minneapolis, Minn., national chairman
Libraries and Literature—Mrs. Stephen J. Gaffney, national chairman
Shrines in the Home—Mrs. John Bell Hood, Jonestown, Miss., national chairman
Special Affiliations—Mrs. Thomas E. Ward, Oklahoma City, Okla., national chairman
:30 A. M. Panel: National Catholic Welfare Conference
Leader: The Right Reverend Monsignor Michael J. Ready
:30 P. M. Luncheon—Hotel Statler—Michigan Room
Youth Sponsors
:30 P. M. *General Session*—Hotel Statler—Grand Ball Room
Mrs. J. W. McCollum, presiding
Panel: Coordinating and Unifying Our National Efforts
Participants—Heads of National Organizations affiliated with National Council of Catholic Women
:30 P. M. Session for Youth Sponsors—Hotel Statler—English Room
Miss Anne Sarachon Hooley, national chairman, Committee on Youth, presiding.
Address: Organization and Set-up—Mrs. A. S. Lucas, Birmingham, Ala., national co-chairman
Discussion
Panel: Policies and Standards—Cultural Standards for Girls—Athletic Standards for Girls—Social Standards for Girls
Discussion
:15 P. M. *General Session*—Hotel Statler—Grand Ball Room
Mrs. J. W. McCollum, presiding
Reports of Convention Committees: Credentials—Amendments—Nominations
:00 P. M. *General Session*—Hotel Statler—Grand Ball Room
Dr. Anna E. McCaughey, Santa Barbara, Calif., national chairman, Committee on the National Catholic School of Social Service, presiding
Social Work—The Present and the Future
Miss Jane Hoey, director, Public Assistance Bureau, Social Security Board; president, National Conference of Social Work
Rt. Rev. Msgr. John R. Mulroy, president, National Conference of Catholic Charities
Panel: Graduates of the National Catholic School of Social Service
Address: The Rev. Lucian L. Lauerman, director, National Catholic School of Social Service

Wednesday, October 30

:00 A. M. Mass for the living and deceased members of the National Council of Catholic Women at St. Aloysius Church
:30 A. M. *Institute Sessions*—Hotel Statler
1. Family and Parent Education and Catholic Parent Teacher Associations
A. Family and Parent Education
Mrs. R. J. Sweeney, Dubuque, Iowa, national chairman, Committee on Catholic Parent Teacher Associations, presiding
Introduction and Report—Mrs. Katherine Murphy Burns, Albuquerque, N. M., national chairman, Committee on Family and Parent Education
Preparation for Marriage: Home-making—What a Girl Can Learn from Home Economics Sources Toward Home-building
Young Mothers' Circles
B. Catholic Parent Teacher Associations
Mrs. Katherine Murphy Burns, presiding
Report and Suggestions for Diocesan Programs—Mrs. R. J. Sweeney
Available Helps: A Charted Program—The Home and School Movement
Discussion
2. Rural Life
Miss Edmire E. Quinlan, Green Bay, Wis., presiding
Catholic Action in Rural America: The Rural Parish (Its Needs, Opportunities and Importance in the Diocese)—Planning for the Rural Deanery Council—Home Economics Clubs—Governmental Aids
Discussion
3. Study Clubs
Miss Ella Carroll, Leavenworth, Kans., national chairman, Committee on Study Clubs, presiding
The Need for Study Clubs
Demonstration Study Club
CATHOLIC ACTION Aids—"We Catholics and Our Country"
Discussion
4. Immigration
Mrs. William F. Connolly, Detroit, Mich., national chairman, Committee on Immigration, presiding
New problems in the field of immigration: Problems of the resident alien—World migration problems as they affect the United States
The importance of having well-informed N. C. C. W. Immigration Committees
Making N. C. C. W. Immigration Committees function
Discussion
5. Industrial Problems
Miss Helen E. Phelan, Cleveland, Ohio, national chairman, Committee on Industrial Problems, presiding
Panel: Institute on Industry
Leader—Miss Linna E. Bresette, field secretary, Social Action Department, N. C. W. C., and consultant, Committee on Industrial Problems
Participants—Young women who have attended sessions of the Institute on Industry, a summer school for women workers held at the National Catholic School of Social Service
Motion Pictures—Institute on Industry. (These pictures take only a short time to run. They show the faculty and students in action)
Experience Meeting
Leader—Miss Helen E. Phelan
Forum for Industrial Committee Chairmen and members to exchange experiences and discuss plans to further the committee work, including plans for celebrating the double anniversary of two great Encyclicals—*Rerum Novarum* and *Quadragesimo Anno*—May 15, 1941
6. Extension of Religious Education
Mrs. Thomas Dignan, Glasgow, Mont., national chairman, Committtee on Extension of Religious Education
Introduction and report—Mrs. Thomas Dignan
Demonstration of teaching religion to the preschool child
The Need for the Preparation of Lay Teachers for Catholic Students in Secular Schools

(*Continued on page* 30)

Amendments to N. C. C. W. Constitution and By-Laws

THE growth and development of the National Council of Catholic Women necessarily will bring about the necessity for certain changes, not in the form of organization but in the method of operation.

When the Council was organized 20 years ago, a Constitution and By-Laws were adopted which would care for the growth and development of an organization in its early stages. Considering the extent of the country and the increase in the number of Diocesan Councils there has come a growing recognition of the necessity for bringing about a closer coordination between the unit councils which constitute the national organization.

The original Constitution and By-Laws provide for an annual national convention. It would seem that the inspiration which comes from the meeting of the delegates from the various dioceses should be made available to larger numbers by providing for regional conferences in addition to the national meeting.

With that in mind, two experiments have been made: In 1939, a regional conference in Dubuque; in 1940, one in Birmingham. These experiments were eminently successful and have proved the great value of regional conferences.

In order to make possible several regional conferences annually, a resolution was presented to the council at the last convention in San Francisco, proposing that the Constitution be amended to provide for biennial instead of annual conventions.

This amendment was read and discussed, the delegates voting that the amendment should be referred to the Administrative Board of the National Catholic Welfare Conference for approval and submitted again at the convention of 1940.

In accordance with the Constitution, such amendment must be published in CATHOLIC ACTION one month prior to the convention.

A change from an annual to a biennial convention will necessitate other changes in the provisions of the Constitution and By-Laws, notably the term of office of the members of the Board and also the term of office of the Officers of the National Council.

The following constitute the proposed amendments:

Article V, Section 1—Government of this organization shall be vested in a Board of Directors composed of one member from each ecclesiastical province of the United States and to be known as National Directors. The National Directors shall be elected at each Annual Convention.	Proposed Change—Government of this organization shall be vested in a Board of Directors composed of one member from each ecclesiastical province of the United States and to be known as National Directors. The National Directors shall be elected at each *Biennial Convention.*
Article VI, Section 1—The term of office on the Board of Directors shall be three years. No member of the Board shall be eligible for more than two consecutive terms.	Proposed Change—The term of office on the Board of Directors shall be *two* years. No member of the Board shall be eligible for more than two consecutive terms.
Article VI, Section 2—The President, three Vice-Presidents, Secretary, and Treasurer, shall be elected by the Board of Directors for a term of one year. Elections shall be by ballot. A majority vote shall elect.	Proposed Change—The President, three Vice-Presidents, Secretary, and Treasurer, shall be elected by the Board of Directors of a term of *two* years. Elections shall be by ballot. A majority vote shall elect.

In Article VI, Section 3, Article VIII, Section 1, and Article IX, the term biennial is substituted for annual.

In the By-Laws, Article II, Sections 1 and 2; Article IV, Sections 1, 3 and 4, Article XI, the phrase "annual convention" shall be amended to read "biennial convention."

ELECTION OF DIRECTORS

The second amendment proposed at the convention of 1939, referred to the Administrative Board and approved, will be again presented:

"It is proposed that Article II of the By-Laws be amended by addition of Section 1 as follows:

"Section 1. Each Diocesan Council within a province where a vacancy will occur on the Board of Directors of the National Council of Catholic Women during the current year, shall at its anual convention select by ballot a candidate for the coming vacancy on the National Board of Directors. The names of the candidates so selected shall be forwarded to National Headquarters with a notation as to the experience and qualifications of each.

Section 1 becomes Section 2.

Section 2. At the first business meeting of each national convention a nominating committee consisting of one member from each ecclesiastical province shall be appointed by the President.

Add Section 3. Following the appointment of the nominating committee, the delegates from the provinces where vacancies on the National Board of Directors exist shall meet together and from the names submitted by the Diocesan Councils shall select two names which shall be submitted to the Nominating Committee.

Section 4. The Nominating Committee shall present for election one name for each of the provincial vacancies wherever they occur on the Board of Directors to be chosen from the names submitted to them. Other nominations may be made from the floor. The election of the National Director shall be by ballot. A majority shall elect.

Program Annual Convention, N. C. C. W.

(*Continued from page* 29)

The Method of Preparation
The Confraternity of Christian Doctrine and the National Council of Catholic Women

7. Youth
Miss Anne Sarachon Hooley, presiding
Balanced Program: Susie Goes to High School—Patricia Gets a Job—Mary Elizabeth is Home from College
Discussion

11:45 A. M. *General Session*—Hotel Statler—Grand Ball Room
Mrs. J. W. McCollum, presiding
Reading of Resolutions

2:30 P. M. *General Session*—Hotel Statler
Mrs. J. W. McCollum, presiding
Reports of Committees: Amendments—Resolutions—Elections

4:00 P. M. Meeting of National Board of Directors

7:00 P. M. Banquet
"Twenty Years A-Growing"
Mrs. J. W. McCollum, presiding
Toastmaster: Miss Florentine Schage, past president, San Francisco Archdiocesan Council of Catholic Women
Presentation of Theta Phi Alpha Award
Address: His Excellency, the Most Reverend Joseph Schrembs, D.D., Archbishop of Cleveland
Closing Message and Benediction: His Excellency, the Most Reverend Edward Mooney, Archbishop of Detroit

Attention: N. C. C. W. Affiliates

Be sure to call to the attention of your members the first article in the N. C. W. C. Series of Study Outlines, as published on pages 9-12 of this issue.

N. C. C. W. Activities in the Dioceses

iocese of Hartford, Connecticut

The annual conference of the Connecticut Council of tholic Women was held at Lakeville Manor, summer camp aintained by the Council. The Most Rev. Maurice F. cAuliffe, Bishop of Hartford, was the honor guest and eaker at the two-day conference. Bishop McAuliffe urged listeners to maintain steadfast faith in these troublous nes through which we are passing.

Mrs. Herbert F. Fisher, state legislative chairman, in her port, pointed out the necessity of eternal vigilance in legis- ive matters so that we may safeguard our democracy, d recommended the appointment of legislative committees all the local branches of the Connecticut Council so that y may promote study and leadership in this field.

Mrs. Fisher reported on legislative measures pending fore the next session of the Connecticut General Assem-, including bills for aiding dependent children and a bill a state juvenile court.

The Youth groups of the Catholic Youth Organization esented a debate on "Resolved: That Modern Advertising More Detrimental Than Beneficial to the Consumer." e affirmative was upheld by a boys' team and the nega- e by a girls' team.

The Rev. George M. Grady showed moving pictures of the nsecration of Youth on the Feast of Christ the King, d last October.

A talk on vocational training and employment of Youth s given by Carl A. Gray, chairman of the Governor's mmission on Employment. Mr. Gray pointed out that ree-fourths of the unemployed are under-equipped and phasized the shortage of skilled labor all over the country ring the past ten years.

A return to the realization that there is a soul, a God, d that the relationship of that soul to God is the founda- n of human dignity was urged by the Rev. John E. nn, J.C.D., East Hartford, in his talk on "False Ideals." ere must be a turning away from the false ideals of asure, wealth and power, which man has used to foster own pride and to make himself the chief false god of dern times.

The family and parent education groups presented a nel on "Mary, the Mother of God's Own Son," in which y showed the importance of and how to study and dis- s the fundamental truths of the Church.

"Mass for the Masses," an illustrated talk on the liturgy the Mass, was given by the Rev. Thomas F. Stack, St. omas' Seminary. Father Stack also showed moving pic- es of the consecration of the Most Rev. Henry J. O'Brien, xiliary Bishop of Hartford.

The resolutions included notes of appreciation to Bishop Auliffe for his generous cooperation, to Miss Mary P. laherty, state president, for her tireless efforts in Council rk, and a pledge of assistance to the Red Cross.

chdiocese of Cincinnati, Ohio

The "Great Emergency Group" was the designation given Cincinnati Archdiocesan Federation of Catholic Women His Excellency, the Most Rev. John T. McNicholas, Arch- iop of Cincinnati, at its annual meeting. His Excellency tinued that the most important duty of the organization the present time is to arouse a spirit of prayer in as many ups as possible, especially that the groups pray for peace for the Holy Father. The group voted to set aside one r every Friday morning to pray for our Holy Father's ntions and for peace.

eports for the year showed remarkable progress made the committees on shrines in the home, libraries and lit- ture, immigration, industrial problems, legislation and National Catholic School of Social Service.

crib was displayed throughout the Christmas season on grounds of the Hotel Alms, a prominent site in Cincinnati. Through the influence of the Shrines Committee, many cribs were introduced into private homes.

Enthusiastic response was given to the campaign for religious Christmas cards. The committee for this work is enlisting the cooperation of various art companies making Christmas cards to restore spiritual significance to cards this coming season.

The Immigration Committee has enlisted the aid of additional new workers to assist in the work which is so essential at this time.

Under the guidance of an active Legislative Committee, Catholic women have been acquainted with all social legislation from the Catholic viewpoint.

Comprehensive reports on industrial problems and minimum wage regulations have been given at various meetings by the chairman of this committee.

The Cincinnati Archdiocesan Federation responded generously to the Call to Service for the National Catholic School of Social Service. The committee, headed by a graduate of the school, has helped to inform the women of the Archdiocese on the school, and through the May parties, contributed $520.75 to the Maintenance Fund.

In the spring a day of recollection was held which was attended by over a hundred ladies.

Reports on religious work being done in rural communities and on the campaign for decent literature were given by the Rev. Ralph Sourd and the Rev. John Kuhn, respectively.

Mrs. Dan M. Myers is president of the Cincinnati Federation.

Diocese of St. Augustine, Florida

Following the quarterly meeting of the St. Augustine Deanery Council of Catholic Women, the women visited the summer vacation camp of Our Lady of Good Counsel sponsored by the Council. The camp is conducted for children who live in towns where there are no Catholic schools. During the two weeks' camp vacation the children receive a most intensive religious instruction, classes being conducted in three consecutive 50-minute sessions. Mass is celebrated every morning, an average of one hundred children receiving Holy Communion daily. The afternoons are passed in recreation. The day is concluded with the recital of the Holy Rosary.

The Rt. Rev. Msgr. P. J. McGill, spiritual director of the Council, is also spiritual director of the camp.

Value of CATHOLIC ACTION

Congratulatory comments on both CATHOLIC ACTION and the *Monthly Message* are frequently received at headquarters. Several received just recently may contain helpful hints for other organizations:

"Both publications are of great assistance to us in planning our programs and supply enthusiasm and a vast amount of information and reference."

"Our Catholic Women's Club has voted to follow the CATHOLIC ACTION 1940-1941 series: 'Our God and Our Country'." This is a series of study club outlines based on the duties of citizenship in the various fields.

From the monthly bulletin of the Helena Diocesan Council of Catholic Women we get the following suggestion: "Because of the vast amount of information appearing in every issue of CATHOLIC ACTION it is suggested that a complete file be kept for future reference. This can be done at very small expense by using an inexpensive looseleaf binder."

Why not explain and recommend CATHOLIC ACTION to your friends? Tell them of its value to the N. C. C. W. and its affiliates. And, please remember to call attention to the important 1940-41 series of study outlines beginning in this issue.

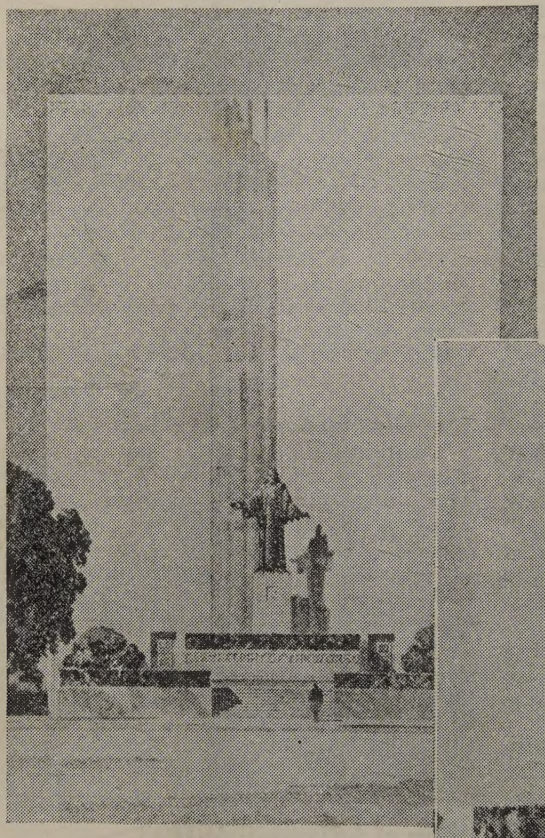
An Invitation—

Is hereby extended to readers of CATHOLIC ACTION to share in the erection in the Nation's Capital

—OF A MONUMENT TO—

"CHRIST, THE LIGHT OF THE WORLD"

This memorial will be a 90-foot white stone facade of monumental proportions and dignified classic design, with a richly sculptured statue of Christ standing in a semi-circular niche. The niche is to be cut into the plain wall of the facade. It will be 20 feet in width and 90 feet high —rising the full height of the facade. It will be open to the sky at the top and will be fluted its full length. The statue part of the monument will be a 20-foot figure of Christ in green bronze. It will stand on a powerful block of stone set in the center of the semi-circular niche.



Above: **Front view of new N. C. W. C. headquarters building, incorporating monument to "Christ, Light of the World."**

Below: **Architect's drawing of figure of "Christ, Light of the World," as it will appear in the facade of the New N. C. W. C. headquarters building.**

Readers of *Our Sunday Visitor*, through the urging of the Most Rev. John F. Noll, Bishop of Fort Wayne, have already contributed generously to the cost of this memorial.

Readers of CATHOLIC ACTION who wish to join *Our Sunday Visitor* contributors may do so by filling out the accompanying coupon, and indicating therein their donations to the cost of "Christ, the Light of the World" monument.

National Catholic Welfare Conference
1312 Massachusetts Avenue, N. W.
Washington, D. C.

I send herewith . . . . . as a contribution to the cost of the erection of the *Christ, Light of the World Statue* to be incorporated in the new headquarters building of the N. C. W. C.

Name . . . . . .

Street . . . . . .

City and State . . . . . .